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As part of a 2-year study conducted by the American Country Life Association on leisure and recreation in relationship to country life in America, their forty-fourth annual conference dealt with leisure time, its development and its effects on society. The proceedings of this conference contain papers and discussions dealing with many facets of leisure time, from theology and leisure time to the economics of leisure time. Consideration is given to education for leisure, recreation resources available for leisure time expenditure, and the role of government and private organizations. A proposal for a better future in the countryside is contained in the minutes of the annual meeting. (DK)

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CHALLENGE of the NEW LEISURE

PROCEEDINGS OF THE FORTY-FOURTH CONFERENCE
of the
AMERICAN COUNTRY LIFE ASSOCIATION, INC.

NEBRASKA CENTER FOR CONTINUING EDUCATION
UNIVERSITY OF NEBRASKA, LINCOLN, NEBR.

JULY 13-14, 1965

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ACLA CITATION 1965

LOIS M. CLARK

Lois M. Clark—country girl, teacher, specialist in rural education, influential national leader.

Lois Clark was born into a farm family near Niles in Berrien County, Mich. She attended the small district school near her home and a nearby high school. Her scholarship and her application to the tasks set before her were outstanding. At the age of 18 she became the teacher of a one-teacher school in Allegan County. From that assignment she moved to what is now Western Michigan University where she combined completion of a baccalaureate degree with service as a rural training and demonstration teacher.

As with all who are destined for positions of national leadership, her horizons soon were to extend beyond her home state. Upon receiving a Master of Arts degree from Teachers College, Columbia University, where her studies emphasized rural education and teacher preparation, she accepted a position at the State Teachers College at West Chester, Penn., where for seven years she taught courses in education and supervised rural practice teaching. To keep up to date, she carried on additional graduate study at Temple University and the University of Pennsylvania as well as continuing her studies at Columbia University.

In 1938, Lois Clark shifted her base of operation to the Pennsylvania State Department of Public Instruction and, for the next seven years, working out of Harrisburg, served state-wide as an adviser in early childhood and elementary education. From there she moved to the National Education Association in Washington, D. C., to become assistant director of its Division of Rural Service. From this position where she continues to work, she has devoted slightly more than 20 years to a national influence for the improvement of education in smaller communities and rural areas.

During these years, Lois Clark has been active in the work of many allied organizations and associations. She has helped to organize the

Pennsylvania Country Life Association and served as its executive secretary from 1936 to 1945. She was first elected a director of the American Country Life Association in 1939, and served as its executive secretary for several years, and was president from 1959 to 1961. Miss Clark served for approximately 15 years as an adult adviser to the youth section (formerly student section) of ACLA and of RYUSA, successor to the above. She has been a member of the NEA Department of Rural Education for the past 33 years, served as recording secretary of that Association from 1939 to 1944, and as president in 1944-45. It was during her term of office that the White House Conference on Rural Education was held.

Her interests and affiliations include many other professional associations. She is a member of the NEA's Association for Supervision and Curriculum Development and the American Association of School Administrators, the Association for Childhood Education International, the American Association of University Women, and Delta Kappa Gamma. In addition to her duties with the NEA Division of Rural Service, she also is currently serving as the executive secretary of the National Council of Administrative Women in Education.

She has been an adviser to a special project on the education of children of migratory agricultural workers, a member of the executive committee of the Elementary School Section of the National Safety Council, and continues her interest in programs for the preparation of teachers and other educational specialists, both at the pre-service and in-service levels. Her reputation as organizer and director of national and regional conferences has few equals.

Her broadening scope of influence and service—from local to state to national—has in recent years been extended further by a number of international experiences. In 1958 she served as the specialist for rural education on the United States delegation to the Twenty-first International Conference on Public Education held in Geneva, Switzerland. She has been a member of the Committee on Rural Education of the World Confederation of Organizations of the Teaching Profession and a delegate to that association at meetings in Rome, Amsterdam, New Delhi, Stockholm, Rio de Janeiro, and Paris. She was involved in a school visitation project in Israel and a seminar on agricultural education held in 1963 in Brazil.

As a teacher, writer, speaker, consultant, and adviser, Lois Clark's activities have touched many people in many places. And people, especially rural people—children, youth, and adults—their development and well-being—have been uppermost in everything she has done. All who have felt the influence of her concern have benefited.

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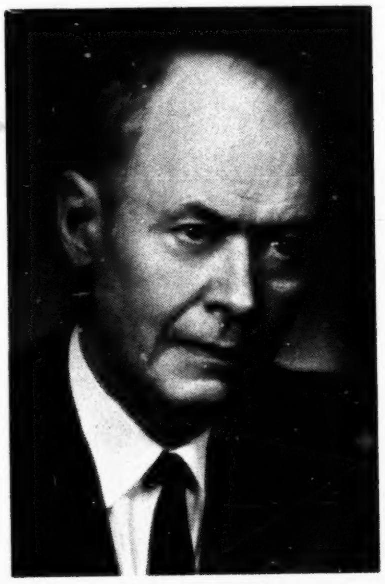

MILO K. SWANTON

Symbolic of today's outstanding rural leadership is Milo Swanton. He and Mrs. Swanton own, manage and live on a dairy and livestock farm which has been under his ownership since 1919. Then it was a farm in a rural community bordering a rural road. Now their address at the same farm is 4610 Milwaukee Street, Madison 14, Wisconsin. Thus this farmer-businessman community, state and national leader has experienced and helped guide many significant changes that are associated with the merging of rural and urban life.

He has been a farmer all of his life. He has devoted a large part of his time, however, to promoting and strengthening the organizations and movements designed to help farmers advance along with their counterparts in the urban industrial society. The principles, ideals and programs which he has fostered have been for the mutual benefit of urban and rural people.

The education he received in a one-room rural school laid the foundation for a practical and useful career. Later he was graduated from the Wisconsin Academy and from the University of Wisconsin. In connection with his various activities and pursuits he has been an ardent advocate of education.

His leadership locally in agricultural cooperatives began in 1919 when he served as local secretary of the American Society of Equity. In 1922 he led in organizing the Madison Milk Producers Cooperative Association and became that organization's first president, which post he held for many years. He helped to organize the Wisconsin Cooperative Tobacco Pool. He is active in marketing, service and farm supply purchasing cooperatives, and is a member of the Grange and the Farm Bureau.

From early 1937 until August 31, 1964, as executive secretary of the Wisconsin Council of Agriculture Co-operative, Mr. Swanton worked on a broad scale for the farmer cooperatives of his state. His services for the 94 associations federated in the State Agricultural Council included cooperative education, public relations, cooperative information and research; also state and federal programs and legislative activities involving the interests of farmers and their cooperatives.

During his 27 years with the Wisconsin Council of Agriculture Cooperative he held various positions of state-wide responsibility. From 1937 to 1940 he was secretary of the State Board of Agriculture. For three years during the war he served as general manager of the American Dairy Association of Wisconsin. He was chairman of Wisconsin's Centennial Executive Committee. He served as a member of the Wisconsin Education Commission. For 20 years he has been a member of the State Labor Board Advisory Committee.

Mr. Swanton is a member of the State Committee on Employment of the Handicapped, and of the State Radio and TV Council. He is also president of the state Citizens' Committee for Educational Television.

He is chairman of the State Farm Museum Committee, past-president of the State Historical Society and is a member of its board of curators.

Since 1957, Mr. Swanton has been a director of the Associated Hospital Service (Blue Cross) and a member of the advisory board of the American Automobile Association (Wisconsin Division).

In 1961 he was appointed by the governor to the State Commission on Aging Population. More recently he was appointed to the State Council on Economic Education.

At the national level Mr. Swanton has been a trustee of the American Institute of Cooperation, and a director of the National Milk Producers Federation. He has been active in the work of the American Country Life Association. He was its president in 1949-51, a member of the board of directors prior to and following his presidency, and has served as chairman of important committees. He continues to be an active member of the board.

In 1952, President Eisenhower appointed Mr. Swanton to the National Agricultural Advisory Commission. In 1954 he was selected as a member of the USDA Agricultural Trade Mission to Central and South America. In 1955 Mr. Swanton traveled to nine European countries and Egypt, where he observed agricultural conditions, called on U.S. agricultural attaches, and viewed the American aid program.

In 1959, as members of the University of Wisconsin Study Tour Group, Mr. and Mrs. Swanton traveled extensively in Russia, and visited Poland, Czechoslovakia, Yugoslavia and Berlin.

After his retirement, August 31, 1964, as executive secretary of the Wisconsin Council of Agriculture Cooperative, he has been working on a part-time basis as executive director of the Wisconsin 4-H Club Foundation.

Those who have known Mr. Swanton over a long period speak of him as an intelligent, sincere and trustworthy gentleman who has used his talents and abilities for the advancement of rural life and of society as a whole. His public interests, however, have not overshadowed his devotion to his family, including his wife, one daughter and three grandchildren.

PRESIDENTIAL ADDRESS: MASS INSTITUTIONS AND LEISURE

By The Rev. Robert T. Frerichs, Dean, Rural Church Center,
American Baptist Assembly, Green Lake, Wisc.

In our conference last year, the Association began a two-year study of leisure and recreation in relationship to country life in America. We were talking then primarily in terms of recreation and the principles which should guide the nation and our organizations in responding to the rapidly increased importance of recreation in the lives of persons and in communities.

This year our conference is directed primarily to the broader subject of leisure time and the kinds of principles that should govern our use of this increasingly available asset to our personal and national lives.

It is particularly appropriate that our meeting should take place in this Center, which has, in an unusually distinguished way, been organized and developed so as to equip the people of Nebraska for the most creative and the wisest use of the time and the lives which they have been given to manage in constructive and enjoyable ways. Our association is grateful for the opportunity to continue its discussions in such an appropriate place.

As we have studied recreation and leisure during this period, we have become increasingly aware of the fact that genuinely new and different sets of values are becoming operative in our nation, and that this is especially true in the small town and country segments of our land.

Several factors in our civilization have caused a basic change in our American personal and social systems, some of them developmental and others thoroughly revolutionary. I will mention some which are particularly appropriate to consider in our conference this year:

1. The transition from private to corporate business.
2. The transition from a primarily capitalistic to a primarily socialistic governmental philosophy.
3. The transition from a relatively stable population to a relatively mobile population.
4. The development of largely universal systems of communication, through correspondence, the mails, newspapers, radio, television, motion pictures and magazines.
5. The transition from a handwork industry to a mechanized industry, not only in the fabricating or the processing of goods, but also in the production of foods, raw materials and research.

One common factor of present-day life resulting from these changes is the increase in the amount of leisure time for virtually all of the population. Restrictions on usable leisure occur, to be sure, in the hard-core and serious poverty sector of the population, but this is a group which is steadily decreasing in size as welfare programs and social work skills increase. These restrictions arise from a combination of causes, including lack of resources, virtual immobility, lack of education and cultural adjustment. Illiteracy, immobility and ignorance are among the principal enemies which prevent the universal and creative use of the leisure time which technology and human skill are increasingly making available to us in America.

If this is true, and if the answers to these problems were easy, then it would not be difficult to find the ways by which our nation could realize the age-old dream of a new Garden of Eden where the rhythm of purposeful work with creative and enjoyable leisure would again make human life what it was intended to be. But the answers are not simple, and we really don't know enough about ourselves and our social structure to know whether our estimates of our fortunate condition are really true and whether our value systems are relevant to the kind of world we have created for ourselves.

Moreover, the philosophy of "onward and upward forever" certainly does not fully commend itself to us, and is possibly taken seriously only by those who read or listen uncritically to the exaggerated counsels of perfection in media of communication. We know that when we attempt to attack illiteracy, immobility, and ignorance, we are attacking the most formidable of men's enemies, and that this engagement is not to be brought to a successful conclusion by simple means, or by great mottoes accompanied by symbolic efforts. The "War on Poverty," for example, as has been repeatedly pointed out, is not to be won by a legislative program backed by very substantial funds, but by the serious acceptance of the goals of equality of opportunity, self-realization of personal and social potentials, and genuine commitment to the common good in a cooperative spirit.

What has happened, then, to arouse our great concern at this time in our nation's history, is that leisure has become the attainable heritage of almost all people, rather than the property of only a few. We see available to ourselves, however humble, what was the possession only a few generations ago of the rich, the powerful, and the adventurous.

In that other day, well within the memory of most of us, the successful entrepreneur, the greatly wealthy, the aristocrat, the scholar, the clergy had leisure. For them it was the result of wealth, education, and a social system that provided the few with time and resources at the expense of the many. The system was not primarily unjust in itself, as has often been alleged, but was an important phase in the history of man's attempts to develop a feasible social organization for the accomplishment of his goals and the expression of his values.

This leisure, the possession of the few, was interpreted at its best to be for the purpose of reflection on the issues of life, development and enjoyment of the arts, expressed concern for the amelioration of the more important evils of life, development of research and inquiry, as well as for the enjoyment of life's abundance. In short, leisure had then, for the few who possessed it, the quality of making them consciously real persons, real individuals.

In a religious sense, leisure made it possible for men to approach with self-conscious deliberation the image they had been given by their religious tradition, the image of the child of God, who was a fit companion to his Creator, and a useful servant in His kingdom.

For the working man, the slave, the average farmer, the miner, the fisherman, the entrepreneur in business, this image could scarcely be grasped. His life, in contrast to that of the wealthy or privileged, was one of largely unremitting toil and continuous struggle for survival.

This suggests an interesting problem for research. Is the increase in church members in the United States proportional to the increase in the number of people who are able to enjoy leisure? A century ago one in every eight was affiliated with a church. Now five in every eight are so affiliated. In the free church—seen as a voluntary institution of society—the quest for meaning. the seeking of understanding about life's significance and goals, the engaging in communal activities for the good of the world and other people, look surprisingly like significant leisure-time activities.

This question suggests what is generally agreed to be the principal desired use of leisure: to become one's self in a deep, thorough-going, complete sense. It means the opportunity to become an individual—not the kind of "individual" which we talk about in the capitalistic or frontier sense, where a man is seen to be his own boss, his own means of survival, a single entity without outside social control—but the kind of individual who is equipped with the opportunity and the time to discover who he is, and to be himself, in a world where he also is able, because of an affluent social order, to support his necessities for food, shelter, comfort, health and freedom.

It has been helpful to me to attempt to understand the future course of our society in terms of the potential style of life for all people in it, a style of life that offers opportunity both for work and leisure, both for productivity and for creativity. This would be a style of life which provides for the possibility of each person becoming a real person, a genuine individaul in a free society, able to see meanings, possess appreciation, act creatively and cooperatively in the community. In this context, I would therefore like to look at three of the principal institutions upon which rest much of the responsibility for leadership toward the extension of this style of life for all.

These institutions are the ones which implement the struggle against illiteracy, immobility, and ignorance. They are the ones concerned with learning, communication and understanding. They are the establishments of education, of government, and of religion.

I have purposely omitted from my discussion today several of the very significant institutions of our society—the home, the voluntary local organizations, the movements for social reconstruction, and some of the nationally organized voluntary structures which are in one way or another devoted to the improvement of the quality of life, and, like the medical institution, to the conquest of the ills and problems of the human body and mind.

It would be a significant contribution to the forward thinking of our nation for this Association to consider in the future the changing nature of the American home in its country or small town setting, or to study the typically American phenomenon of the local voluntary organization. But at this time, it seems to me that our attention is properly directed to the basic issues of leisure in our society.

I. The role of the Schools

The constructive use of leisure depends not alone on the existence of the time, but also of the existence of facilities and resources, and the wisdom to utilize time and resources. Wisdom is probably the more important of these factors. The use and enjoyment of resources has always depended on skills and understandings. When resources are limited, the educated man has the ability to use even these limited resources for creative enjoyment and pleasure. But where education and understanding are limited, the individual looks blankly at the rich resources which may be about him in libraries, museums, theatres, and nature. In a world where, through the steady progress of urbanization, resources are so extensive and so available, the problem is, without doubt, primarily how to use these resources for personal and social good.

It is no coincidence that a wide disparity in the quality of public education between the slum school in a transient neighborhood and the suburban school in an affluent and stable neighborhood results in a wide disparity of social effectiveness on the part of the pupils. Education, because it is concerned not only with the transmission of useful knowledge but also with the equipping of its clients with socially useful value systems and patterns of behaviour, faces agonizing decisions as it distributes its resources to meet the responsibilities with which it is charged. When one compares a one-room Negro school in the rural South with a highly restricted and affluent private school in the North, one sees the contrast not alone of equipment, staff, and purpose, but also of value systems which permit or even require that this disparity exist.

The child who receives a limited education in a culturally deprived community and school is ill-prepared for making the kinds of decisions or holding the kinds of goals and values that would make him a real person, and a worthy part of the society in the midst of which he is going to have to live. Leisure is a part of that society. The enjoyment of leisure is, I suspect, largely dependent upon the equipment one brings to its enjoyment. Since the majority of our responses, as human beings, are trained responses, we respond most creatively to those things we know about and understand. We appreciate most when we know most; we use most effectively what we have best learned. The early settlement houses in urban slums understood this when they deliberately became agents of acculturation for the poor immigrant children of their day, and with infinite patience and affection introduced these children from another culture to the culture of our civilization, and helped them to understand the character and content of middle-class American values.

Some observers have pointed out that the settlement house workers had it easier then than now, because their charges came from foreign social situations where the seeds were already sown for ambition and learning and appreciation and culture. Today the most limited of our children appear to come from American social situations where ambition has been stifled or unknown, where learning has been most elementary and fragmental, and where lack of opportunity and resources has made appreciation an unknown art. At the same time, during the past third of a century, the major functions of the settlement house program have been moved out of the private into the public sector for their support. Many of these functions should be performed by the schools, which by tradition and facilities and leadership are equipped for them, and also because these schools are the principal agencies of growth and change within their communities—or should be.

This is to say that in order to have a nation of people who can make creative and enjoyable use of the leisure which our age will provide them, a major improvement needs to be made in the educational program by which almost alone the ability to use leisure can be developed in people.

Obviously this kind of process requires not only great resources—these are probably more readily available than are the impulses to provide them. It requires a change in the minds of adults, who are the decision makers, in respect to the nature of the needs for which children and youth are being educated. There is still in existence a traditional "aristocratic" or limited concept of educational opportunity and control among the general middle and upper class population. This arose out of the assumptions of early American education for the relatively few, and out of the European asumption that education beyond the most elementary period was to be provided only for an elect group. To further complicate the matter, an American tradition still continues, particularly among the older adult population, to the effect that "any one who really wants an education can get it." This concept, resting on the frontier self-reliance of American individualism, is not valid in a day of cooperation and of corporate society. One needs only to test the concept against current practice to discover that very frequently the education which is deeply desired is not available, and moreover that the desire for an education has never been created by a child's family or by his peers or by his community.

The American pattern of placing the primary responsibility for providing education first upon the home and later upon the local community has denied to the poor home, or to the poor cmmunity, the very resources which it most needs for its children and their future. Even within states, or within counties, the historic lack of privilege and of wide knowledge has inhibited local school boards from even asking for what they need, in competition with the more sophisticated and more able leadership of other communities.

In the distribution of teachers, also, the small or poor or poorly-led community has been at a disadvantage, since it is able to ask for, support and attract primarily, the less-adequate teachers who are competitively excluded from the larger and better supported school systems.

It has been argued that a major solution of this set of problems arising out of poverty and ignorance lies in a national, rather than a local, system of education. Even more it can be argued, I am sure, that the principal solution of this set of problems might lie in a massive re-evaluation of the problem of education for a full life, and the means by which it might be achieved. Such an evaluation would consider not only the problems posed by Dr. Conant in *Slums and Suburbs,* but the total problem of the pockets of ignorance and the pockets of privilege all over the nation.

The leadership for re-evaluation of education has to arise among the people of privilege who have seen what poverty of education can do to the human spirit even in the midst of comparative plenty and security.

This confronts us squarely with the age-old problem that the people with resources and understanding are the very ones who share these with the disadvantaged and often at substantial cost.

The cost can be seen when one realizes that to educate disadvantaged children is by the very nature of the case more costly than to educate the advantaged child. When the school cannot count on the home to be an educative force, it probably has to become parent as well as school. And let no one ever doubt that if we are to provide equal educational opportunities for our children, we are going to have to provide some way for more than a million children to have the equivalent of a good middle-class home situation *in addition to* conventional education.

To say this at a time when enormous classes, heavier teaching loads, and large-group education are being recommended, is to suggest the kind of burden that the school administrator and the local school board, with its heavy tax load, is going to have to carry, particularly in urban slums, rural slums, and highly disadvantaged states like those of the deep South and upper New England and the Appalachians.

A school which has to overcome the results of apathy, non-participation, lack of responsibility, and the other concomitants of poverty, has more need for highly skilled teachers, adequate facilities, specialized services, and almost individual attention to each pupil in the content of his whole life than the restricted, expensive, private schools for upperclass children. But our structures are the opposite of the need, and changes will be painful, and hard to realize.

II. Business and Government

This Association has never been bashful about suggesting that the great establishments of our land, both business and government, have a substantial responsibility for providing our people with the resources for abundant living. It is natural for us when we gather to talk about the relationship of these establishments to the whole problem of useful and creative leisure.

From one point of view, it might well be argued that these establishments have already done enough for the time being. They are ahead of us. They are producing more opportunities for leisure activity and more equipment for it than we can use. The sports section of a mail-order catalog suggests not only that there is an answer to any conceivable need for equipment with which to spend one's lesuire time, but also that there is no limit to the number of things one can do with the time and money which he has.

The government, too, has gotten into the act to the extent that highways and other facilities make relatively simple the use of wilderness areas, distant places, scenic beauties, and all the other resources that the land can provide. Moreover, it has supported, at the behest of the people, many social and economic structures which enable usable leisure time to come into being for an increasing share of the population.

These are great starts in the right direction, to be sure. But consider that our society is still structured in such a way that a great proportion of our population lacks the resources to travel much beyond its ancestral boundaries, or beyond its county lines, or out of its little district. Immobility is not only a result of illiteracy and ignorance, but also of opportunity and means. In the big city it is common for a slum-dweller to live out his entire life in a small section, never seeing the lake-front or the museum or the downtown section. In rural areas in all parts of the country it is as irrelevant to talk about a city or a state a thousand miles away as it is to talk about Prague or Cairo or Hong Kong. The kind of leisure activity of a person in this kind of situation is limited by his immobility, a limitation in many ways as crippling to his spirit and to his usefulness as is his illiteracy and his ignorance.

Both business and government are increasingly aware of their functions in a society where leisure is available to all. Business has for its own as well as for social reasons found the ways of creating and distributing leisure to its constituency. Automation and mechanization are not only, as is often assumed, primarily procedures for the factory, but they are a major feature of the business office and the planning process. The shortened week of work and the planned distribution of work have involved at least a substantial majority of those who are in the business sector of society. Welfare and subsistence programs, partly won by collective bargaining and partly the result of far-seeing and creative management, assure the possibility for the working people in factory and office of a substantial period of leisure in their lives. Questions of motivation aside, the provisions for employment in the specialized and repetitive industries have increasingly taken into consideration the reality of the need for recreative activities and leisure in which one can be a real person rather than a cog in a machine.

A primary function of the business and government sectors of our society is to provide in an ever-expanding and equal way the results and benefits of industry and distribution. To some degree this is a new function arising out of the corporate and cooperative nature of society as we have come to know it in the mid-20th Century.

I used earlier the word "immobility" to describe the second enemy of leisure. In a broad sense the purpose of business and government is to provide mobility—the ability to move—which is in a sense the antithesis of imprisonment. The isolated farmer is a prisoner of his locale; highways and protection from robbery free him. The man without communication with the "outside" world is a prisoner to forces which he can't know or understand. The person without funds is unable to realize his hopes and might as well be imprisoned.

Business, through providing the means for the enjoyment of leisure and widely distributing them, and government, through providing and maintaining security and communication, are partners in making possible the realization of man's hopes for a good life, both in work and leisure, both in productivity and enjoyment.

The government, which in my language means the people organized to provide for, among other things, the common welfare, has the responsibility for the development of those wilderness areas, wild rivers, parks, forests, lakes, recreational areas and other great common resources for recreation. It builds highways, restores historical centers for the teaching of its history and the entertainment of its people, and provides a situation in which the widest freedom in the creative and enjoyable use of leisure time can take place. Its role has repeatedly been described as a supportive role—a role which causes it to represent the great interests of its citizens, the great needs, and to help provide the great resources for meeting these needs.

Between business and government, vast new facilities for the wider enjoyment of leisure have come into being in recent years, and are being multiplied at an ever-increasing rate. While it is true that lack of understanding—and downright selfish self-interest—often retard the desired rate of progress towards goals for extensive recreational areas and facilities, yet nevertheless hopeful programs take place. Our discussions at the conference last year, while giving fair attention to the problems, also gave us hope in the imagination, aggressive, developmental policies, and far-reaching advance planning which are providing our nation with an increasingly adequate recreational plant.

III. THE CHURCH

It has been interesting to be a churchman in a professional position during the past 15 years, and to note the extensive changes which have taken place in the assessment of the role of the churches in our modern society. There was a time, not much more than five years ago, when many in our society, both in and outside of the churches, were ready to write off the church as an effective institution. Some still are anxious to do that, but a great change has taken place. The churches have entered with a zest few suspected they had into the civil rights movement and the struggle for racial and social justice; the churches have not been backward in their serious reconsideration of social and cultural values when their traditional values were somewhat successfully challenged in the revision of American morality after the second World War. While one can say with some truth as well as sorrow that the churches were slow in coming into the second half of the century, he must say that they have come, and in a way so great and promising that even their best friends are surprised.

It is precisely in this re-entry of the churches into the world that gives us the mandate to assign to the religious sector the great responsibility for the establishment of values in the new day of increased leisure. The ecumenical movement. so extensive in both Protestant and Roman Catholic spheres, has illustrated that religious leadership takes most seriously the knowledge that the personal and cultural values of people have changed or have been changed during the unimaginably great developments of the last few decades—automation, atomic power, computers, space exploration, the discovery of increasingly basic knowledge about the nature of physical life. As an increasing number of people are saying, "the church has returned to the world."

The church has come now to three great tasks, which are in a sense new, and in a greater sense old and traditional responsibilities: The first task is the explication of an adequate doctrine of God, man, human life and the world. One of the roles of the church has always been to give eternal meaning to what man finds in his social and material environment, to answer the questions about the nature of the world, which underlie the even more significant questions about the nature of man himself and his meaning. The eternal questions will just not be answered by the achievement of greater affluence, or the multiplication of opportunities for doing things. They are answered against the background of what man sees and experiences in the world, and they are answered by reference to meanings and hopes, faith and vision as well.

Most of you have read the book by John Robinson, Bishop of Woolwich, called *Honest to God,* and perhaps some of you have read all the replies to it. You have certainly heard the phrase, "the new morality", and have been aware that in the scientific, social, economic and political ferment of this amazing world, the questions of man's nature and destiny are being competently raised, discussed and understood. The churches face the task of interpreting to the world the nature of God and man, and the conditions by which one becomes himself in this complex day.

A second task of the churches is the re-examination of the value systems which have survived to our day and are in the process of change because of changes in the culture of societies and the conditions of existence. While we have always known that cultures change, and value-systems adjust, we have not understood why this was so. We have acted as if values were eternal and as if we fully understood what those values were and how they operated in our particular kind of society. We know now, having been instructed by our own history and development as a nation, that a pluralistic society implies a pluralistic value system, and that human values are to be understood in the context both of our present situation and of eternity. We had better find out what this means for us in the institutional expression of our religious understandings.

In the increasing use of leisure time, value conflicts are bound to increase. Mobility of population, not only in pursuit of leisure time enjoyment, but also in business and profession, brings regional value conflicts out into the open. The tremendous influx of rural southerners into the northern cities brings age-old differences in value systems into dynamic and even often destructive conflict. The histories of religion and of culture point out that in a situation of this kind, new value systems and judgments result from a synthesis of the conflicting systems. Many, including myself, prize highly the creativity and the enhancement of life which result from these new syntheses.

The churches in our society are charged with the responsibility for leadership in the value-creating and value-adjusting processes. Where they have avoided this responsibility by being conservative or backward looking, the disaster to social order and to personal life has been tremendous. However, in most cases, churches have moved with "deliberate speed" to help their constituencies adjust to the changes which society and time bring.

A whole new literature has grown up during the past decade on the general subject of the mission of the church in the modern world. It is a literature more dynamic and creative than our society has seen for many decades, and in varying ways directs its attention to the revolution in morality, the pluralistic nature of our world, the consequences of the liberation of a whole people from illiteracy, immobility, and ignorance. The relative stability of the religious establishment has made this process of rethinking values a slow one in comparison to the rapid changes in industry, science and technology, but it is a hopeful and promising sign to see the extent and quality of the thought which churches have been able to bring to bear on our value problems.

A third task of the churches is to give direction to the process of applying new value judgments to contemporary problems. Any of you who have sat on mission boards, or have been engaged in the development of relationships between church bodies and the institutions of our present day society, know what a difficult role this is for the churches. The struggle of the southern religious denominations to come to grips with the conflict between their theology of man and society and the rising civil rights movement is one case in point. Another is the attempt, primarily among northern religious denominations, to come to grips with the problems imposed by industrial philosophy and the rise of automation.

The significance of the church's role at this point is illustrated by a problem which faces the board of an institution with which many denominations are related. The staff asks us, "Is the function of our institution to give leadership to the revolution in American urban society, or is our function to train leaders for the revolution?" There is no doubt that the changing value systems and the rise of new movements out of this change has literally created a revolutionary atmosphere in which the churches must exercise the leadership inherent in their claim of special relationship to eternal values and wisdom. This role requires resources which historically the church has possessed in too small a degree, and yet this role must be played, and well.

The tasks of the churches, as they confront the new leisure and its problems, find their focus in a way of life which affirms, as does our American tradition at its best, the supreme value of the individual person and at the same time the supreme necessity of effective inter-personal cooperation in a spirit of love. With this tradition and value affirmation, the churches are in a peculiarly advantageous position to give leadership to a nation of people who at long last are finding the time and opportunity and training for leisure pursuits for the enrichment of their lives, and particularly for the discovery of their person-hood.

The rapid rise of leisure time, and of the opportunity for its use to enrich life, promote its welfare, develop its appreciations and creativity for life's principal goals, presents us with the foundations of a program to which the persons and organizations affiliated with this Association can well put their best efforts, as indeed we have been trying to do.

In our conference together this week, we recognize that we face a genuinely new era in human history, when the opportunities for education, mobility and appreciation which were once reserved for the privileged few are now becoming available to the great majority of our people. The social, religious and organizational problems posed by this new era are to concern us now, in even greater depth than did the problems which faced our Association nearly 50 years ago. Then our Association began in its historic effort to bring good life, good education, good health and effective cooperation to the half of our nation living outside the great cities. Many of the enterprises undertaken in this period are well on their way to genuine achievement; in a real sense what we are doing here for the constructive solution of the problem of leisure for the citizens of our nation will not only draw heavily upon our findings of the past, but will integrate them into a program for the future which will give real meaning to the concepts of individual integrity and human cooperation.

SOURCES OF THE NEW LEISURE

By W. H. Bennett, Director of Extension Services,
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INTRODUCTION

I appreciate this opportunity to appear on the program at this 46th Annual Conference of the American Country Life Association. I am impressed with the fact that your organization is a voluntary organization composed of individuals and representatives of organizations and agencies who are interested in the current issues of country life. Your nine basic objectives are worthy ones, and the programs that have been presented in previous conferences have focused attention on the important issues that rural people have been faced with under a changing environmental situation.

The theme for this conference is "Challenge of the New Leisure." My particular assignment on the program is to discuss "Sources of the New Leisure." When I was asked to accept this assignment, I was advised that I had freedom to approach the subject as I felt best. Well, a number of different approaches might be used, but I have decided to begin with a definition of "leisure" and then explain what "the new leisure" means to me. I shall then refer to "sources" and trace the developments that have opened the door to more leisure.

LEISURE AND NEW LEISURE DEFINED

Leisure is defined by Webster as time free from employment or engagement; freedom afforded by exemption from occupation or business. In the words of The Rev. Robert T. Frerichs, last year's president of the American Country Life Association, "Leisure is the spare time provided by the cessation of work or duties, time which is freely at one's command. It is time in which we have nothing we have to do." What then is meant by "the new leisure"? Does this suggest that the definition of "leisure" has changed? Hardly! In my judgment "the new leisure" really has reference to the newly-found leisure—the additional leisure—the leisure with the new look of the 60's, which is a byproduct of the significant and rapid changes that have occurred—the leisure that has become a reality as a result of changed conditions and a new way of life. The word "sources," in my judgment, is intended to include all the developments, means, or actions through which "the new leisure" has come about.

RELATIONSHIPS BETWEEN NEW LEISURE AND RECREATION

Leisure is often found in close association with recreation. This is good—provided the horizon is not pulled in too close in viewing recreation or in defining it. Fun alone is not enough. All play and no work is just as deficient in essential qualities as is all work and no play—and can be even more damaging to the individual and society.

The importance of making the association between leisure and recreation a wholesome and fruitful one was emphasized in the program of last year's conference. Similarly, this year's conference is expected to give emphasis to the whole problem of recreation and leisure time, which, as stated in President Frerich's letter that announced the 1965 meeting, ". . . is rapidly becoming one of the major concerns for all of American life, and especially for the town and country segments."

The true purpose of recreation, which is "to make people new again," should be kept in mind always as we think about leisure and recreation. Things must be seen in broad perspective and in proper relationship to each other. Recreation over time must really recreate the total man and not just a part of him. The new leisure must be viewed in relation to the total complex of today's involved living. We should remember that leisure can be a blessing or a curse depending on how it is used. As one writer has said, "Leisure is a beautiful garment, but it will not do for constant wear." Leisure when associated with idleness can be very dangerous indeed. The activities engaged in should help individuals achieve the good life and bring about balanced living and a wholeness of life. Once again fun alone is not enough. I like the statement by H. D. Edgren of Purdue University at the Second National Rural Family Recreation Seminar sponsored by the Thor Center for Better Farm Living in August, 1963. He said, "Leisure is not a vessel to be drained but a cup to be filled." We cannot fill the cup by using leisure for self-gratification or self-indulgence. This puts us on the receiving end of things and we already owe so much to so many. We can fill the cup by becoming givers and using a good portion of our spare time to help others find a more meaningful life, and in so doing greatly enrich our own lives.

The present generation of Americans taken collectively has more leisure than any other generation in history. However, there are some people (e.g. some executives and administrators) who are not enjoying an increase in leisure. Nevertheless, all individuals have basic physical, mental, social, moral, and spiritual needs, and much attention is being given by various agencies, organizations and groups to developing and planning programs to meet these needs. Special mention should be made of the three national rural family recreation seminars held in 1962, 1963 and 1964, under the sponsorship of the Thor Center and of the conferences held by the American Country Life Association. In spite of what has and is being done, however, there is evidence that the present generation of Americans is experiencing real difficulty in trying to cope with the new leisure. Teen-age riots are erupting in various parts of the country. There is an increase in crime among juveniles. Motorcycle and automobile gangs are running wild, destroying property and showing complete disregard for the rights of others. Some students are exhibiting an unwillingness to subscribe to established rules and regulations on college campuses. There are causes and reasons behind such happenings. However, correct explanations are difficult to make because these conditions are contributed to by a combination of factors and are an outgrowth of the total environmental complex. Nevertheless, careful analysis will usually show that there have been some serious deficiencies in the lives and living of those involved or in their families or close associates or others who have influenced them.

It is true that today's world is complex and involved. There are many cross winds and conflicts and a lot of confusion. Long-established values are being questioned. We cannot be successful in coping with these difficult situations without being mindful of the new leisure and of the importance of sound recreational programs that meet the total need of individuals and society. The total environmental complex and the total living of people must be considered and the importance of the individual stressed. The role of the home, the family, the church, the school, and the community and of teamwork must not be overlooked.

SOURCES OF THE NEW LEISURE

Let us now look at some of the significant sources of the new leisure. In doing so we should be able to uncover some of the contributing factors to present-day conditions and get some good leads on what might be done to better the situation.

Through the ages man has had to adjust to new developments. For many generations the pace of change was not very rapid but this certainly cannot be said about the present generation. We are living in an era of change without precedent in human history. As never before the combination of social, technological and economic forces is subjecting society to new situations at an increasing rate. To help us comprehend the rate of change a student of history proposed that we chart the entire period that man has existed as one day of 24 hours. If we do this he tells us that there has been more change in the last three seconds than in all the rest of the time. Significant changes are occurring in just about every phase of human living. These changes have depth as well as breadth and are literally creating a new world for us.

For many years Americans worked many hours each day at hard labor to provide themselves with the necessities of life. They longed for the day when they might have a little leisure. Today we have that leisure—the new leisure created by the many changes that have occurred. But the ironic thing is we are having difficulty determining what to do with it. We have extra hours, but because of the pressures of our day and age we seem to have less time than any other generation. To many people free time is no longer a source of meaningful relaxation, contentment or worthwhile achievement, but is a period of frustration, tension, self-pity and fear—just the opposite of what it should be.

Someone has said, "We are living in the most interesting, the most exciting, the most fantastic, the most challenging, and the most dangerous age the world has ever known." How true this is. The challenge before us is to learn to live with ourselves and with others in a meaningful way in this new world of ours.

EFFECTS OF MECHANIZATION

In colonial days it took about 85 percent of our population to produce the crops necessary for a meager existence. Today less than nine percent produce food and fiber for all, plus a major share of the raw materials used by industry, plus huge quantities of food that are expected to feed hungry people in other countries. Today's record becomes even more impressive when we remember that consumption per person today is much higher than it was in colonial days. The nature of the transformation that occurred is given in the following statement made by W. M. Jardine, Secretary of Agriculture (1925-29): "Could a farmer of the

Pharaohs' time have been suddenly reincarnated and set down in our grandfathers' wheat fields, he could have picked up the grain cradle and could have gone to work with a familiar tool at a familiar job. And then, within the space of 20 years, the methods of crop production underwent greater changes than they had in the previous 5000 years. At one stride we covered ground where 50 centuries had made almost no mark."

The Pilgrims tilled their small fields by hand and their methods were little different from those used by the ancient Egyptian, Grecian and Roman farmers. Even the pioneers who pushed westward across the Mississippi River 200 years later had only crude plows at best and usually used the axe or the hoe to make holes in the prairie sod where seed could be placed in hopes that it would germinate and grow. All of the earliest tools and implements were either pushed, pulled or swung by human muscle. Animal power did not come into its own in America until around 1850. Even then, much of the work still had to be done by hand because of the lack of suitable implements. Animal power was a step forward but progress was slow indeed until American ingenuity began to produce labor-saving and cost-reducing machines. It was "the age of tractor power," which really began during World War I, that freed agriculture from bondage and ushered in a new golden era of better living for the farmer, his family and, in fact, to all Amercains. The change from hand to power methods in American agriculture is one of the most far-reaching transformations in human history. Farm mechanization has lifted drudgery from the backs of those who produce our food and fiber. It has brought an abundance never before known in any land or era. At the same time it has released people from the land to do other things and thus contribute to an improvement in the standard of living. The contribution of mechanization in building a strong agriculture in America is impressive indeed. Nevertheless, it alone is not entirely responsible for what has occurred.

THE TECHNOLOGICAL REVOLUTION

In 1840 one farm worker supported 4.49 persons. From that humble beginning the output per farm worker has increased constantly. The march of progress has accelerated its pace in recent years. Progress was especially rapid during World War II—almost as much in five years as in the preceding 40 years. Today each farm worker is supporting approximately 30 persons. Through mechanization, research, and the application of new knowledge, the efficiency of the American farmer has been increased to the point where most of our people have been released from the land to produce automobiles, radios, TV sets, refrigerators, etc.; to build highways, provide professional services and do many other things. This has made our great business and industrial development possible. As a result the American standard of living is the highest in the world. We are able today with fewer people on fewer farms to produce more food and fiber than ever before. We have done this not only through mechanization, but also by developing new and improved varieties of crop plants, through more and better fertilization, through the development and use of new agricultural chemicals that have helped us to do a better job of controlling weeds, insects and diseases; through the development and adoption of many labor-saving devices and improved management practices, through livestock improvement and through better methods of preserving, processing, and distributing agricultural products and reducing waste. The story of American agriculture is truly the greatest success story that has ever been written in a material way. It is the story of teamwork and cooperation on a broad scale and involves not only the farmers and ranchers on the land but also scientists; extension workers and other educators; the manufacturers and distributors of farm machinery, fertilizers, agricultural chemicals, fuel and oil; bankers and businessmen in general; farm organizations; civic and other community leaders; representatives of government and others. This story should be told over and over again to every adult and child until there is understanding and appreciation.

In recent years we have seen automation come to the fore and we are beginning to feel the impact of a rapidly advancing cybernetic revolution, which is having a profound effect on agriculture as well as on industrial life and society in general. Many benefits are being realized but millions of workers have been displaced by automated machinery and computers. One authority (Richard Bellman, Chicago Daily News, June 18, 1963) predicted that in the discernable future two per cent of our population will with the aid of machines be able to produce all the goods and services needed to feed, clothe and run our society. While it is true that machines have contributed much to raising our standard of living and have made jobs as well as taken them away, it is reasonable to expect that in the future unemployment in the true sense will rise. Many people are being forced to retire earlier than they would like to. The problem is accentuated by the fact that life is being prolonged through advances in medical science, etc. Furthermore, population is increasing rapidly and there will be more and more young people in need of employment. Also there probably will be an increase in the number of people on welfare.

Our push-button age with its miracles and machines has shortened the time required to do many of the routine activities. Also the working week has been reduced. Only a few decades ago people worked for 60 or 70 hours a week to earn a living; now most are on a 40-hour schedule and there are movements afoot to reduce the weekly hours to 35 or even 30. Man has more leisure time available today than ever before.

CHANGES IN PATTERNS OF LIVING

One of the things that characterizes present-day living is the increased mobility or motility of people. Most folks just do not stay put anymore. They travel the highways and the airways and always seem to be in a hurry in this speed world in which everything and everybody seems to be moving fast. Highways, cars and planes have been improved and almost everyone seems to be able to get where he wants to go without difficulty. Communications, too, have improved tremendously and today the radio, TV and the press have pushed the horizons way back for almost every American. Isolation, except in rare cases, is a thing of the past. The interrelationships among communities and between rural and urban people are different today from what they were yesterday. The improvements in transportation and communications have added years to our lives in terms of time saved and ability to get things done.

As a result of the changes that have occurred, agriculture has moved off the farm and has become tied in with industry and business in such a way that it is difficult, and in some cases impossible, to tell where one stops and the other starts. Sometimes people talk about the dairy industry, the canning industry, the meat packing industry, the milling and baking industry, and the sugar beet industry without realizing that they are also talking about agriculture. They need to be reminded.

The changes that have occurred have moved people from the farms as well as shifting many rural activities to the cities. Over 60 percent of America's citizens now live in cities and this figure is expected to rise to 75 percent by the year 2000. However, there are some people of recognized stature who are talking about the rural boom that will start in the mid-70's and take people back to the rural areas to establish their homes.

Although the work week has been shortened, average annual income is constantly increasing. Thus, the average American not only has more leisure at his command but he also has more money to help him spend that leisure time to advantage.

Federal and state legislation has had an influence on the new leisure both quantity-wise and quality-wise. Government has focused attention on many of our serious economic, social and political problems. Laws have been enacted which have had a bearing on the work week, child-labor, etc. The new legislation pertaining to the Land and Water Conservation Fund has led to the development of state recreation plans which should have a significant and far-reaching effect on our use of the new leisure. Those programs under the Agricultural Stabilization and Conservation Service under which cropland is taken out of production may cut down on the amount of work required and thus contribute quantity-wise to the new leisure.

SUMMARY AND CONCLUSIONS

1. "The new leisure" can be defined as the newly-found leisure, the additional leisure that is a by-product of the rapid and significant changes that have occurred in the American way of life.

2. The whole problem of leisure and recreation is rapidly becoming one of the major concerns for all of American life, and especially for the town and country segments.

3. The relationship between the new leisure and recreation should be a wholesome and fruitful one. The activities engaged in should help individuals achieve the good life and bring about balanced living.

4. The present generation of Americans has more leisure than any other generation in history. However, there are some Americans (for example, some executives, administrators and even some housewives) who are not enjoying an increase in leisure.

5. Much attention is being given by various agencies, organizations, and groups to planning programs to meet the needs of people under the new leisure, but difficulties are being experienced by the present generation in trying to cope with the new leisure. The role of the home, the family, the church, the school and the community must not be overlooked. Teamwork is essential.

6. There are many sources of the new leisure, among them being the impact of new knowledge, research and the application of research results, mechanization, shortening of the work week, changes in patterns of living associated with increased mobility, improved transportation and communications, increase in average annual income, early retirement, increase in true unemployment and federal and state legislation.

7. The new leisure challenges the best that any of us can offer. It offers us more leisure time but many of us still do not find time to use it to advantage. Too many of us are rushing about—always busy—always in a hurry—but the things we do, all too frequently, do not add up. We should take seriously the saying that appears on the wall in the farm shop at the Thor Center for Better Farm Living: "We are so often too busy doing the urgent things we don't have time for the important ones."

8. We live in an age of power. Unbelievable things are happening. But the challenge of our day is to make the most of the human resource—to tap the power that lies within human beings—to help individuals reach their potential in rich, purposeful living. The wise use of the new leisure or spare time is an important element in this.

THE ECONOMICS OF LEISURE

By Glen J. Vollmar and Howard W. Ottoson, Department of Agricultural Economics, University of Nebraska

The economic and social implications of leisure have held a place of interest among economists for some time. In the past almost all societies have had some leisure and perhaps a leisure class of people. The noble classes of the feudal ages did not involve themselves in "toil"; they taxed the working classes, and saved themselves for planning wars, sports, and feastings. Thorstein Veblen discussed in *The Theory of the Leisure Class* the implications of leisurely living among the wealthy who controlled industrial interests in the United States. His writings appeared from 1892 through the 1920's. More recently, Galbraith's *The Affluent Society* discusses a different kind of leisure group—he calls it the *New Class*. Galbraith views this large class emerging as the time required for "toil" in our economy is decreased.[1] This is an entirely different leisure group than the one discussed by Veblen. The leisure activity of this group becomes an important contributor to the economy which has made it possible.

The relative amount of human and work animal sources of energy used for physical work has decreased since the pre-Civil War period while relative use of wind, water and fuels has increased almost threefold. The statistics in Table 1 illustrate important trends which show that new and increased technology has shifted humans to a place of far less relative importance as "work machines" in the economy. This along with an increase in the size of the work force means less time required per worker to meet our production needs. This partially explains the emergence of Galbraith's *New Class*.

TABLE I

Estimated Work Output by Sources of Energy, United States, 1850, 1900, and 1950.

Year	Horsepower hours (billions)	Percentage From Each Source Human	Work Animals	Wind-Water Fuels
1850	10.3	12.6	52.4	53.0
1900	78.5	5.3	21.5	73.2
1950	674.9	0.9	0.6	98.5

Based on data in J. F. Defurst and Associates, America's Needs and Resources, The Twentieth Century Fund, Inc., New York, 1955, p. 1416.

LEISURE DEFINED

The term leisure is nebulous. To some it might infer time that can be used as one so desires, "time free from work or duties." To the economist leisure is a function of time and money, a product of economic progress. One popular definition of economics is as follows: "To make use of limited resources as one attempts to maximize satisfactions." This definition sets forth limited resources as the means and satisfactions as the end. The economic effects of leisure so defined would be the use of leisure time and money as individuals see appropriate in maximizing satisfactions.

For practical purposes certain overhead time requirements should be deducted from non-work time in estimating leisure time. Eating, sleeping, dressing, and routine household tasks are to a large extent defined by the culture and by the physical requirements of living. Such time is not really available for other activities. Thus, a weekly time budget for an employed person might be estimated as follows:

Total time in a week, 24 hours x 7 days =		168 hours
Less work and commuting time		45 hours
		123 hours
Non-work time available		
Less non-work overhead time:		
Eating	14 hours	
Sleeping	48 hours	
Dressing and personal care	7 hours	
Basic household tasks	6 hours	75 hours
Net leisure time residual		48 hours

Of course, such a time budget and the leisure residual become a highly personal matter. A housewife would have a different time budget than her husband. Children would have still different budgets. The economic impacts of family leisure activities are probably influenced most by the amount of leisure time available to the wage earner in the family.

It may be desirable to distinguish between leisure and recreation. All recreation involves the use of time defined as leisure, but not all leisure time is used for recreation. The term recreation implies activities of some kind directed at refreshment. Some leisure time is used actively; other time is used inactively for taking a nap, a sun bath, or just doing nothing.

Other difficulties arise in defining leisure. For example, where does lawn care cease to be a minimum household task as defined by the culture, and become defined as leisure activity? A housewife may hurry through her household tasks so she has more time to read, or she may be more painstaking. Is she painstaking because of cultural expectations as she defines them, (i.e., what others will think of her housekeeping) or because she simply enjoys housework? Or, one may build a camping trailer to save money. Do-it-yourself activity for him is in fact a form of work. Another may build a trailer as much from the pleasure of working with his tools, as for the pleasure that he and his family get from camping; he might even save money by buying the trailer. These examples illustrate personal elements which complicate general definitions of leisure.

Beyond its features as a consumption good, leisure time might be defined in terms of strategic implications. It represents reserve capacity or a store of resources, particularly capital and labor, which is available to shift to higher priority uses in the economy if needed. The people of the United States have made this kind of adjustment in times of national emergency. During World War II, motor boat plants shifted to war time production of assault boats and the sunbather on the beach became an aircraft spotter.

The amount of this reserve capacity is a function of the amount of leisure time. With a work week of 40 hours or less, leisure time can be used in part to further develop the capabilities and skills of the work force. In an emergency characterized by urgency of production the work week can be lengthened, and greater intensity of effort can be called for to increase the production of goods and services. Lengthening the work week and attracting more workers away from leisure activity is done at a fairly high marginal cost in terms of wage rates, fringe benefits, and overtime pay. Such costs represent the "opportunity cost" of giving up leisure by individuals who are attracted to the change of increased work hours. In economies where the work week is 60 or 70 hours, the time available for self-improvement, and the reserves of human energy available for more intensive activity are less.

Leisure also has implications to economic growth, a topic of concern among all countries large or small, developed or underdeveloped. Why the concern? The countries of the world compete in the world markets, and are concerned with production efficiency—the resource costs per unit of output. They recognize the relationships between economic strength and national power. The poorer countries are aware that the more developed economies such as those of Canada, United States, Sweden and others provide their citizens not only with larger and more varied collections of goods and services, but with greater amounts of time and income for leisure use. Even with long work hours and hard physical work the under-developed nations experience subsistence diets, inadequate medical facilities and limited communication systems. A large proportion of the population is involved in producing food. The wearing of shoes, underwear, and being free of vermin may be viewed as luxuries afforded by only a few in some economies.

The U. S. economy as measured by *real* GNP (gross national product) has recently been growing at about 3.7 percent a year. This is the rate after adjustments are made for inflationary trend. On a per capita basis the real growth rate is about 1.6 percent per year. GNP is defined as the total of goods and services produced by all sectors of the economy, public and private. Actually, certain important contributions to our levels of living are not included in GNP; examples are the contribution of labor in do-it-yourself projects, family labor in maintaining homes, the work of housewives in the home and the production of other goods and services during leisure time activity. Finally, the mental and physical betterment experienced by resting or by creative activity during leisure hours is reflected only indirectly or not at all in the GNP as now defined.

The U. S. GNP in the first quarter of 1965 was running at the rate of 649 billion dollars, compared to 398 billion in 1955. It is 4½ times as large as it was in 1912-1916, about 50 years ago. Our economic system has brought together capital, innovations and trained people in a manner that the output per worker of goods and services has increased. Specialization, automation, mass production, mass distribution, research and development are familiar terms to all of us. One product of this progress, leisure, will probably be produced in increased amounts in future years. The record of the past is impressive. Today's manufacturing employee works less than 2,000 hours per year, compared to 3,000 in 1900. These 2,000 hours include paid holidays which were then unknown. In 1850 the work week averaged 60 hours; by 1890 it had declined to 50 hours. We came out of the depression of the 1930's with a work week of 40 hours. Though widely accepted now, there is nothing sacred about the 40-hour work week. One's imagination is not taxed to visualize a four-day, eight hours per day, work week in the foreseeable future.

It is clear that this decrease in work hours has not reduced material welfare. Today's worker produces four to six times as much as his grandfather. Real personal incomes per capita increased from an average of $1107 in 1929 to $1871 in 1963 (1954 dollars). By real incomes we mean the income that individuals have available for spending or savings after a correction has been made for changes in the value of the dollar. Even though the overall level of real incomes has increased, a widened disparity of "real income-leisure" distribution exists in the economy.

This is not to say that there is magic in the process; we *could* increase leisure at the expense of our material status. If we were to maintain our current level of capital input and number of workers, and the productivity per worker remained constant, what would happen if the leisure time per worker was increased? The answer is clear—our rate of economic growth would decline. But as long as we experience increases in output per worker proportionately greater than the decrease in work hours, economic growth as defined by real GNP will continue. It was shown during World War II that we can increase the output of the economy substantially by increasing the length of the work week.

What are the international economic implications? Productivity affects our competitive position in world markets, our military strength, and the assistance which we can extend to developing nations. As we view Russian, Japanese, West German, Scandinavian and other competitive economies, we can ask, "Is the citizenry of the U. S. ready for more leisure—perhaps a 32-hour work week, longer vacations, and perhaps retirement at age 50?" The answer is not clear, and we are not prepared to argue from a preconceived premise.

We simply wish to illustrate the complexities into which we are led by such an innocent topic as leisure. There is, no doubt, some optimum "balance" of the capital, land, labor and management used in production that best fits each generation in terms of leisure and the urgency of production. As a society we seem quite concerned when unemployment exceeds five or six percent of the work force, even though two to three percent is considered normal and includes people changing jobs and others who would not be employed under any state of economic conditions. Providing more leisure time by putting into effect a shorter work week is often discussed as a method of reducing unemployment in occupations such as construction and manufacturing. Franklin D. Roosevelt advocated the 40-hour work week as part of a program to cure the economic ills of the early 1930's. Prior to this time the 50-hour work week was common. More recently, the electricians in New York City work 25 hours per work week plus overtime hours.

At any rate, it is clear that increased leisure time is one of the products of a more developed economy. We next turn to the factors affecting the use of this time.

THE ENDS OF LEISURE

In our economic means-ends definition of leisure, it was assumed that the ultimate objective of the individual is to achieve maximum satisfaction in the use of his time. Maximum satisfaction has to be defined by each individual in a democratic society since it is dependent upon his particular goals and values. We also recognize certain cultural values which we have defined through group processes. Historical tradition such as the Protestant Ethic which stressed that long hours of physical toil are good and that idleness leads to sin have given leisure activity a distorted image. We have heard people infer that the five or six hours spent by a school teacher in the classroom is indicative of a "soft" job; the term "bankers hours" has not usually carried a complimentary connotation.

There are a few people who appear to pride themselves because they haven't taken all of their vacation. A few self-employed people suggest that they don't "get" any vacation. This infers that their work doesn't permit it. Interestingly, there is evidence which indicates that white-collared, professional workers such as teachers, clergymen, doctors, business managers and others are working more rather than fewer hours. A survey for Fortune magazine showed that a third of executives work 50 or more hours per week, that bankers hours average 50 hours per week, and half of all physicians in private practice work over 60 hours per week. The annual vacation may be the principal device used by many of these people to "get away" from their job.[2] Another group, called the "moonlighters," may have even less leisure time. This group includes more than 3½ million workers who are employed in more than one job.

The obvious factors which affect the use of leisure time include a person's resources, the leisure time activities available, and his general environment. Every person has some personal collection of values or goals which form the basis for his use of leisure time. They may not be formally defined—they may be almost intuitive.

The general approach one takes to leisure time is probably a function of the number of personal goals he sets for himself and their depth or complexity. Workers with limited education and skills who are engaged in routine kinds of work may view leisure as an escape or a release from boredom. Their leisure time may be used for personal development or creative activity. Or, it may be a continuation of boredom used in loafing or non-creative activity.

In a sense society tends to rate various uses of leisure time in terms of relative desirability. Some activities create economic activity, such as the smoking of opium, but are clearly unacceptable by our society. In contrast, painting for relaxation is considered to be clearly desirable. Generally, we regard loafing, excessive drinking, playing pinball machines, drag racing on main street, or even long hours of continuous television viewing as inferior uses of leisure time even if in some cases considerable economic activity is generated. On the other hand, we view participant sports, gardening, going to the museum, reading, or an evening class as desirable activities. What is the difference? The difference between more desirable and less desirable uses of leisure time may lie in the extent to which they result in personal creativity or personal development. The effects are important to the individual and society.

We need to give more thought to what is desirable and good in the use of leisure time. Certainly we need to be teaching people how to better correlate the use of leisure time with their personal goals—the "ends" in our definition.

THE DEMAND

The *effective* demand for goods and services used in leisure activity indicates the amount of participation by people who have the desire and the means (time and money) to do so. Of course, the demand for recreation and other uses of leisure time will vary for individuals of different ages, sexes, nationalities and incomes. With changes in the "prices" of goods and services, quantities taken by customers will change; the degree of change indicates demand elasticity. For example, research indicates that the demand for all recreation goods and services is elastic. One study indicates that a one percent decrease in the prices of recreation generates a 1.2 percent increase in quantity consumed.[3]

Demand for recreation is also elastic from the income standpoint. Thus, one investigator has found an income elasticity of 1.4 percent for all recreation—as consumers' incomes after taxes increase one percent, spending for recreation increases 1.4 percent. For certain forms of recreation such as photography, athletics, and sporting goods—the income elasticities are much higher, 2.0 or over. Others show lower elasticities, as for example movies, for which the index is .6.[4]

Shifts in demand occur for a number of reasons. New equipment and "fad" are factors. The demand for skate boards has shifted rapidly during the past few months. Water skiing was not even known before 1930. It now supports a relatively large industry which fulfills a new demand for boats, motors, and other water skiing equipment.

With our increased population and other changing demand factors such as higher real incomes, more leisure time, improved transportation, urbanization, and a higher educational level, ample outdoor recreational services haven't been supplied to the extent that the demand can be fully studied. We can study the retail demand characteristics of milk over a range of supply and prices. We haven't been able to do this with outdoor recreation, although certain important research has been done on the demand for public parks.[5] Recreation participation and expenditure estimates give some indication of the demand. The total amount of discretionary spending—spending other than for food, clothing, shelter—gives some notion of the demand associated with leisure. The total per year in the U.S. amounts to $120,000,000,000 which is equivalent to about 20 percent of the GNP.

Approximately 30 to 40 million dollars are spent for vacations today, 20 times more per capita than in 1900. In 1959, 33 million people went swimming at least once, 32 million fished, 32 million danced, 18 million bowled, 16 million hunted, 18 million played amateur and professional baseball and softball, 8 million golfed, and 4 million played tennis. One billion dollars is spent annually on gardening equipment, seeds, and plants.[6]

Spectator sports are also important. It is estimated that 28 million watch baseball annually, 23 million watch football, 18 million watch basketball, and 9 million watch horse racing. Television is now an important consumer of leisure time. One source suggests that people spend from one-half to equally as much time watching television as they do working.

The demand for more creative forms of leisure activity has expanded also. There are 1200 symphony orchestras in the U.S. now, compared to ten in 1900. Two and one-half billion dollars are spent annually for musical instruments, radios, and television sets. Twenty million people play the piano, 2 million the guitar, 3 million the violin, and more than 2 million are amateur painters.

Time and money are the forces from which the demand for recreation arises. The shorter work week, longer weekends, vacations, early retirement, and reduced child labor result in important increases in the amount of leisure time and changes in the way people use it. For example, during the long weekend many families leave their home community. They don't attend the home church or other community activities on the three-day holiday away from home. Perhaps this brings the family closer together but it also results in less home community activity. This is a social change. In economic terms, the family doesn't spend money in the home community when 300 miles away either.

An interesting aspect of time and money related to the use of leisure time is that they are often in conflict. Many of the people who have ample income to participate in recreation and leisure activities are those who are too busy making their money to have time available for anything else. On the other hand, many retired people with ample free time do not have the funds with which to travel or to purchase expensive equipment.

From an economist's viewpoint we do not know enough about the nature or the magnitude of the demand for leisure activity goods and services. The prospects point to steady demand increases in the future.

THE RESOURCES

The resources allocated to goods and services used in leisure is a function of the demand pressure exerted in the economic system for these goods and services. As more leisure time and more discretionary income have become available, the economy has responded. We have seen the development of the suburbs, superhighways, golf courses, campgrounds with electricity and running water, bowling alleys, art galleries, dude ranches—the list is endless. Leisure is shaping important aspects of resource use and economic growth. Satisfying society's leisure demands involves a significant portion of our production plant. Thus, if we were to return suddenly to a 60- or 70-hour work week, we could force adjustments in some sectors of the economy which in the short run might bring about a business recession as a result of rapidly drying up the market for some leisure goods and services. On the other hand, a great increase in leisure time at current income levels would increase prices and would create other problems such as extreme overcrowding because the supply of leisure goods and services would probably be too small to satisfy the market.

The production of leisure goods and services calls for new types of managerial skills. For example, the management and other resources required for the successful operation of recreation enterprises differ from the resources required for a farm, a factory, or a supermarket. One type of production organization is required for active kinds of outdoor recreation such as sports, camping, or hiking. A different set of production facilities is associated with passive forms of recreation. For example, television watching requires furniture, electronic equipment, electricity, repair services and programming staffs.

Outdoor recreation presents a unique set of production characteristics. It is space-using, and also involves such natural features as water, trees, rocks. A paradox exists from the supply standpoint. Public areas designated for outdoor recreation include one-eighth of the country. Millions of other acres, private and public, are available. But this abundance fails to provide an adequate supply of outdoor recreation. The problem is that the effective acres of land and water available for specific types of recreation are limited.[7] In terms of a broad U. S. East-West comparison, it might be said that the people of the U. S. are located in the eastern one-half of the nation while the space, water, rocks, and trees are in the western half. This isn't exactly true but perhaps illustrates a complex distribution problem, the role of improved transportation and the pressure on some leisure activity facilities in the East. An example of extreme crowding is the "standing room only" conditions at Coney Island over a July 4 holiday.

Some areas have water, forests, and other resources that can be used with little competition with industrial or other uses. Progress is being made with multiple use resource developments such as reservoirs for flood control, water supply and recreation. However, it seems that near cities where the pressure is the greatest on the use of water and space, pollution, litter, and other such problems are the greatest. There seems to be an increased interest by those working with economic development concerning the location of new plants and the total production-leisure costs of a product and the location costs-benefits to employees. For example, the total costs of production and to the individuals employed by a factory located in Chicago as compared to a location near a small city in rural Illinois. In some areas resources such as those previously used in agriculture for crop and livestock production may be converted to recreational uses.

The investment in resources for recreational development has been both public and private. In the past few years both have increased. Significant increases have resulted in the private investment area since it has been found that more people have the means and will pay for recreational goods and services. Under the right kind of management, well-planned recreation businesses show a profit. Perhaps in the future the interest in recreation investment will be such that it will be a prestige item to own ten shares of the new blue chip stock, "Sky-Ridge Ski Lift." Through its interest in the long run maximization of cultural values, society has invested in parks, forests, wildlife, historical interests and educational programs which teach leaders and others how to make the most of recreational facilities.

Although most of our discussion concerning resource use has centered on outdoor recreation, it should be noted that resources or an environment of a specific kind are also required for leisure betterment other than recreation. Teachers and equipment are needed for continuing education programs in mechanics, philosophy, and art. Noise and air pollution must be controlled at some acceptable level for the user of leisure time who prefers to stretch out in his hammock for a post-dinner nap.

CONTRIBUTION TO THE ECONOMY

In contrast to the way in which ordinary consumer goods are used up, the potential contribution of leisure time in contributing to the human and capital "plant" of the nation is often overlooked. At the minimum we would expect that increased amounts of leisure time would enhance the effectiveness of the labor force. Beyond that, however, leisure results in the direct creation of capital. Do-it-yourself activity results in additions to houses, landscaping, certain kinds of furniture, radio and TV equipment, boats and summer cabins. These are additions to the capital stock of the country. Leisure used for personal improvement increases the knowledge and skills of people. Leisure activity not only enhances the lives of the people involved but in a larger sense improves the physical and mental effectiveness and capabilities of the human resources of the nation in terms of better trained, rested, mentally alert, and more enthusiastic labor and management. An appreciation of the arts, crafts, and creative thought contribute to innovation and design which are vital to economic growth in our competitive system. With fewer jobs requiring physical toil, leisure activity will also be increasingly important in maintaining physical fitness.

Leisure permits people who desire to contribute their resources to the economy by working at more than one job to do so. The high school teacher who teaches a night class at a vocational school, the factory employed housewife, and the armed forces serviceman who works at the local gasoline station on weekends all contribute to economic activity.

A negative contribution results when leisure breeds disinterest, mob riots, and loitering. Some individuals do not choose to use leisure time within the behavioral limits set by society, the church, the law, and the home. Society is often involved in arrest, punishment and rehabilitation—at an economic cost. Young people who cannot adjust to acceptable and a beneficial use of leisure time may ruin their reputations and perhaps any future contribution to the economy. The bright high school student who prefers to spend all of his leisure time and money driving his late model automobile instead of participating in sports, reading, learning basic skills and work concepts, and developing career interests is a case in point.

FUTURE TRENDS

In summary, we would like to present a few relevant trends as we see them:

1. A continued increase in the productivity per worker with no increased national urgency for a large expansion in total production.

2. Earlier retirements, shorter work weeks, longer vacations, especially for blue collar and physical laborers.

3. The real incomes of individuals will continue to increase.

4. More people will be changing occupations one or more times during their lifetime and more time will be required to keep up with the new skills and knowledge requirements of jobs. Leisure time will be

used to a greater extent for education, vocational training and retraining. Therefore, some wôrkers may not have more leisure time in a *real* sense.

5. Because of increased job complexity, professional workers will spend a considerable amount of their leisure time in reading and other professional improvement required of their positions.

6. Improved transportation, higher incomes and more time will allow people to move faster and further away from densely populated areas during leisure hours.

7. Increased leisure time will be available to more self-employed people such as farmers.

8. The "effective demand" for leisure activity will increase.

9. Increased leisure time will lead to new social and economic adjustment problems.

10. The reduction of "toil" and the beneficial uses of leisure as a product of economic progress will be an even more important focal point of our society.

11. Leisure's contribution to the economy in terms of goods, services, and the qualitative improvement aspects of the work force will continue to increase and will be more justly recognized.

12. Society will continue to strive for some kind of a balance where people with lower incomes will have increased means and leisure resources available to them and those that have the incomes will have more time for leisure activity.

FOOTNOTES

[1] John Kenneth Galbraith, **The Affluent Society.** The Riverside Press, Cambridge, Mass., 1960, p. 340.

[2] Marion Harper, Jr., "The New Conflict of Time and Money." **Fortune Magazine,** January, 1964, pp. 14-16.

[3] George Fisk. "Toward a Theory of Leisure Spending Behaviour." **Journal of Marketing,** October, 1959, p. 52.

[4] **Ibid.** p. 54.

[5] Jack L. Knetsch. "Outdoor Recreation Demands and Benefits." **Journal of Land Economics,** November, 1963, p. 387.

[6] Bruce Bliven. "Using Our Leisure Time Is No Easy Job." **New York Times Magazine,** April 26, 1964, pp. 18-19.

[7] "Outdoor Recreation for America." A Report to the President and Congress by the Outdoor Recreation Resources Review Commission, U. S. Government Printing Office, Washington, D. C., January, 1962, p. 49.

LEISURE — YOUTH AND AGE

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I am not certain one should quote Marcus Aurelius to a group of Christian pastors, priests, and ministers for, if memory serves me well, he had little love for the Christians of his day and took steps to protect the Roman state from the subversive influence of their infiltration and their teaching. Yet truth has many discoverers and God has many faces. Even as all men embrace error, so they frequently speak truth, and the truth they speak can be recognized, for truth belongs to no cult or school of persuasion. So I shall quote from Marcus Aurelius' Meditations, VII.

> "All things are interwoven each with the other; the tie is sacred, and nothing, or next to nothing, is alien to aught else. They are all coordinated to one end, and all go to form the same universe. For there is one universe comprising all things, one God pervading all things, one substance and one law; and there is one reason common to all intellectual beings, and one truth; for there is one perfection for all life that is kindred and shares in the same reason."

The longer I thought about my assigned topic, Leisure—Youth and Age, the more attracted I became to Marcus Aurelius' statement that "All things are interwoven each with the other; the tie is sacred, and nothing . . . is alien to aught else." I am convinced that youth is not alien to age nor age to youth, although we frequently work hard to make them so. All aspects of living are ". . . coordinated to one end, and all go to form the same universe . . . [and] all life is kindred and shares in the same reason." So that when one speaks of youth and age, one is not speaking of two different things, but of the same thing—the coming into being of the individual expression of life and its progression toward cessation and death.

Each point in the progression of life has relation to and dependence on every other point but is not totally similar to any other point. The further the distance between the beginning and the end, or between birth and death, the more apt we are to fail to see that the child is truly the father of the man and youth ends only in death because it has aged. Nevertheless, youth and age are not the same even though they are dependent upon each other, for youth is nurtured by age and age is the result of youth.

Let me remind you that there is considerable difference between leisure, idleness, spare time, free time, wasted time, and play. Some of these terms are easy to define and I hope to make brief distinctions between them so that I can narrow my observations to those pertaining to work, leisure, and play.

Free time is an interval between one work period and another work period and has a beginning and an end, both determined by work. Free time can be used for other activities but has no independence nor independent extension of itself in that after a work period there may be free time to shop, to read a book, to make plans for future activity, to get in a game of golf, to go visiting, to take the laundry to the laundromat, but the end of such free time is determined by the return to work. What we refer to as free time is an interlude or a period away from the defined responsibilities of a job and only sometimes carries with it the element of choice of activity. Free time does not necessarily mean time for recreation or pleasure. A teacher may have a "free period" during the day which she is expected to use in some rather specific way. This free period is not for leisure, for leisure is not time free from work to engage in other needed or time-measured activities, but something, as I shall indicate later, that has characteristics of its own for the edification of the *self*.

Idleness may be regarded as empty free time, unproductive and without purposeful activity. When one is idle there is a lack of engagement of the *self* in its own interests. These interests cannot be regarded as "selfish," but neither are they without direction or without at least some meditative activity. The adage that the devil finds things for idle hands to do, implying that mischief or evil often results from idleness, is not without some validity for there is considerable evidence that prolonged idleness of an individual or of individuals in a group may result in confusion, perversities, sometimes riot and revolt, and frequently destruction, including self-destruction. The very undirectedness of idleness and its unsatisfying formlessness and lack of relatedness to the *self* frequently permits absurdities or tragedies, as when an idle child becomes unaccountably sadistic, or an idle young adult engages in senseless drinking, physical assaults on others, or lack of response to established social controls, or when an idle aged person seeks self-destruction through depressions and angers toward others because he has no opportunity for utilization of his capabilities or investment of his interests. The consistently idle person is like the dove of Noah that lost his sense of location of the ark and did not return. The continuously idle person loses motivation for satisfying human relationships as well as satisfaction with himself. Neither free time or idleness is conducive to leisure, for the idle man has no time for leisure and the man experiencing leisure cannot be said to be idle.

Spare time is also associated with work in that it is that time left over when what one is required to do takes less time than had been alloted for it. It is the "time left over" when a task is completed or something has prevented the task from being done at all. It is the unplanned time that exists between tasks. It cannot be predicted or it becomes free time. Spare time is frequently cherished both because of its unpredictability and the certain excitement that comes when one has unplanned for and unspent moments or hours. It is frequently cherished, particularly by those who have desires that are not regarded as required activities, often such things as knitting, sleeping, gardening, reading, or just sitting, things they would not feel comfortable doing in the normal course of a day. It is often described as "stolen" time for it represents an opportunity to act impulsively and often indulgently. Spare time is not leisure, nor can one experience leisure in his spare time. In fact, spare time cannot exist unless it is flanked fore and aft by the responsibilities and duties that are regarded as required activity. And leisure is not that.

Wasted time is time that affords no pleasure or sense of accomplishment to the person. Although we often feel pleased that we have "wasted time," this is probably an euphemism for the sense of well-being and pleasure which can be experienced because the time spent has been thoroughly enjoyed but has not been used for what others might regard as productive labor. Often wasted time is actually leisure except that the person who enjoys leisure is apologetic about doing so. Wasted time that is truly wasted is more akin to idleness, except that it is of shorter duration and usually is invested with some feeling of uneasiness or apology.

I have so far ruled out free time, spare time, and idleness as being synonymous with leisure and also most so-called wasted time. These are, in fact, often inimical to leisure. Free time, spare time, and a large part of wasted time have work as their container or as their limits. Idleness, although delightful in small amounts, is diffuse and without direction and if too prolonged, destroys what work has produced and taunts leisure.

So I shall now confine what I have to say to play and leisure, terms not entirely incompatible but frenquently confused. Play is largely a use of time for relaxation, each episode satisfying in itself. The player feels free from work or necessity or serious responsibility and voluntarily excites himself by imagining that what he plays is serious and that the outcome is vital. The player, if he is truly playing, remains aware that his activity and the outcome of that activity really have little importance. Play is usually delightful and refreshing and restorative, particularly if that play does not become idleness or soporific, for one must have continued fantasies and fanciful activity if life is to be bearable. Play, to be true play, must be free of necessity or guilt and the person must remain aware that his activity has little far-reaching importance. Play is the use of a strength or a skill with the knowledge that the activity can be stopped at will and the outcome is not vital. One frequently hears the admonition, "It is only a game," used to warn against transforming play into work, for when the game or play loses its illusion or when meaning is attached to its outcome in terms of self-evaluation or self-image, play has taken on the aspect of work. Moreover, play takes place in free time, sometimes in spare time, and often in wasted time, but never in idleness.

Leisure is also free from necessity but is an activity performed for its own sake and its own end, personally rewarding to the person who experiences it. The leisure of one man may be the work of another, or the play of a third, but for the man experiencing leisure it is neither work nor play. It is the paintings of Churchill and Eisenhower, the peripatetic mental and physical wanderings of Socrates, the bench sitting of Bernard Baruch. Most persons are not prepared or fitted for leisure, for they find themselves comfortable only when they work or when they play, or when their work is interrupted by play or when play is interrupted by work.

I have gone the long way around to make connection between leisure and play, as well as to rule out that the idle do not have leisure nor usually do those who have spare time or have useful free time. But it is essential for what I have to say in the rest of the paper to keep these distinctions in mind.

Leisure is the use of time to discover oneself, to become reflective and philosophical, to search out meanings and to contemplate that which is outside of us and its meaning to us, to achieve identity in a world of many by establishing our separateness. For by becoming different from others, we achieve a regard for others, for their welfare, their creations, their disasters and problems, and we contribute to their satisfactions. The man of true leisure has time to think, to ask questions and to seek answers, and to be by himself without loneliness. He has time to find value in his own existence. He may seem idle because he is not engaged in arduous activity or excitement, but his "idleness" brings neither despair nor panic.

Play has become so important that it has tended to obscure the value of leisure. We no longer ask, "Did you enjoy your vacation?" but "Where did you go and what did you do?" It is assumed that when one takes a vacation he will change his type of activity and spend some of the results of his previous work to sleep in strange beds, to eat expensive and not very good food, to acquire for himself and others at excessive prices cheap and garish souvenirs that he would not buy otherwise except while on vacation. If one stays at home, he usually works at something not his regular work and rationalizes that a vacation is a change of work. If he plays during his vacation, he plays vigorously by pitting himself against odds, deriving pleasure from his powers and skills, as in deep sea fishing, surf boarding, water skiing, etc. But he is not enjoying leisure, for leisure is not synonymous with play.

The use of play differs from childhood to age, although if one can believe the brochures and publicity extolling the virtues of various retirement plans for the aging in our population, one must suspect that play moves in a circle, and that the very young and the old engage in play as the primary way of obtaining satisfaction from the hours of the day. But the old and the young play for different purposes. The young play to learn and the old play to forget. It is easy to understand how the young learn through play; it is harder to accept that the old must forget through play. The young do not experience leisure except as they become older; the old often cannot tolerate leisure because they do not know how to use it.

Let us look at the play of a child. The young child becomes aware of his world through the pleasurable or painful results of his movements. Through imitation and experimentation he learns to deal with the world outside of himself and its relationship to himself. He busies himself with play; he learns a vocabulary that can be applied first to things and later to ideas. He finds living for the most part pleasant. He is not burdened with responsibility, for he must first achieve some physical maturity and knowledge as well as judgment. He must obtain an idea of how things are acceptably done, how people think and feel and speak and behave so that these things will not be alien to him when he is ready to engage in them. As he becomes older, play is for him not completely satisfying. It frequently satiates and frightens him. If engaged in too long or too intensely, he seeks anxiously for a return to the comfort of reality.

One can easily test the effect of prolonged pretending on a child. As an example, a child may find some pleasure in pretending that either he is you or someone else. At first this is fun, then he becomes anxious, and if the game is not stopped, he becomes bewildered about what is real and finally overcome with fear. He cannot tolerate the loss of his or your identity, for as a play-weary child, he can no longer distinguish the unreal quality of his play activities from reality. He seeks the reassurance that you and he are real, separate, and not someone else. Then comforted and restored, he can play again.

As the child becomes older, he begins to distinguish between play as a means of learning and as a means of relaxation. This transition is often hard, for the acquisition of knowledge and personal identity and relationship comes through more intellectual and formal methods. After he has savored the broader world and thereby achieved a more intellectual way of learning, he has considerable ability to distinguish between play and leisure. He then seeks his own identity in aloneness when he can contemplate many deep and long thoughts and arrive at many personal as well as philosophical conclusions.

As a contemplative child, he finds some of his thoughts strangely frightening and alien, and others exciting, titillating, and provocative. In fact, this is a time when he finds himself shorn of the ability for self-directed play and is apt to irritate his parents by his plaintive, "Mother, what can I do now?" He is no longer the child learning from play and has not yet entered the stage of using play as a respite from required activity or work.

Today, the pressure to play unfortunately has obscured much of the need of the young for opportunity to use themselves altruistically and seriously. They have little opportunity to exercise their feeling of mystic relationship with all else in existence, animate and inanimate. They need to work as a means of finding their adulthood, but there are few opportunities to do so.

If youth cannot arrive at their separateness as well as their relatedness through an altruistic use of leisure and work, they are inclined to play more frantically and desire far-out experiences as opposed to the close-in ones they have already had, for they have completed their use of play as a primary form of learning. They substitute the pleasures and entertainment of frantic activity for purposeful use of themselves. They are at a stage in development where they need an alternative for play. They want to behave like adults, not in play but in reality. They want to experience being adults and for a while the experience is reward enough in itself. They are, to put it simply, altruistically inclined. They need purposeful productive activity obviously useful to others. They also need to enjoy leisure.

At this stage in their development, they are ready to use play as an interlude between work periods and leisure. They cannot tolerate undirected, uncommitted time. They can experience leisure not as an interlude between work and play, or work and work, but as a time when they can seek the infinite and the personal, when they are free from necessity and have time to talk, read, philosophize, idealize, attack, do, test, create, or daydream about themselves and about the quality and extent of themselves. They need to act altruistically, with high responsibility and quick and responsive sensitivity and ingenuity in response to the needs of others, for they have touched in leisure the mystic idea of the good and the right and the needed and they wish to apply themselves wholeheartedly to the ideal.

Most youth have almost no opportunity to achieve or experience these things, for they have only opportunity for formal learning and for play. The Peace Corps and the Civil Rights Movements have given evidence that many youths are willing to undertake the unknown, that they feel competent to understand and help those different from themselves, that they have ability to adapt to difficult and strange circumstances, that they can be understood and accepted, or if not accepted immediately, that they will be able to achieve such acceptance. They have great need for opportunity to satisfy the yearning to find and use themselves and be apart from and yet one with whatever common quality makes us human. They feel humble but invincible, for they are close to the knowledge that all behavior can be considered and understood and that although they are a part of it, they have their own identity and a power of *self.* They do not fear fatigue or indulge in moaning longings for relief from the intensity of serious purpose. But they want leisure as well as activity, for they want to think about all this—and to think again. For to them leisure is different from self-centered work or play or idleness and to do but not also to seek out oneself is frustrating and contradictory.

I would like to emphasize the paucity of opportunity in our society for this aspect of the maturing process. Swimming pools we have, junior golf courses, recreation programs mostly composed of athletic competition, water sports, frantic individual dancing, and hootenannies. But there are few opportunities for a youth's usefulness to himself and others. Seneca has said, "In brief, this is what we can expect of a man; that he be useful to other men; to many of them if he can; to a few, if he can but a little; and if he can but still less, to those nearest him; and if he cannot to others, to himself." And I would add that much of such usefulness is born in leisure.

In fact, such usefulness, either to many, or to few, or to oneself implies the use of time to gain wisdom and the perception of beauty, the contemplation of thoughts of others and of oneself, the doing of actions free from necessity because they seem right and good and one desires to do them without compulsion or demand but for their own sake. These result in pleasure, not fun; and in satisfaction, not approbation.

One need only remember the long arduous hours put in by young volunteers this past spring in checking the Mississippi floods to know that such effort was not because it was asked by an employer or that someone commanded that the youth work so diligently. There was something in youth that responded to the struggle against the mighty force of a flooding river and they found satisfaction in protecting the land from the violence of an upheaval of nature. They experienced the symbolism of the activity as well as its reality and they asked and sought no quarter. They returned to their usual living better for having experienced a struggle against a power greater than themselves for something not themselves.

This, it seems to me, should provide most of us much for thought—for at some time, we too must have leisure to renew our identity, to touch the infinite in ourselves as well as the finite, and to achieve more personal knowledge of the meaning of the quiet words of One who said, "Be still, and know that I am God." Even those who do not find God as you have found Him need leisure to know that ". . . nothing is alien to aught else" and that in the infinity of difference is a commonness of understanding and from such understanding comes a way of life.

Youth, then, needs respite from play and an opportunity to discover and develop wisdom, to engage his attention and direct some of his energy to a determining of the relationship between himself and people, animals, things, actions, thoughts, music—whatever. There should be leisure for youth as distinguished from work or play or free time or idleness. For unless there is leisure, the individual youth will have no capacity to enjoy leisure as he becomes older and work ceases for him either through his choice or by the decision of others.

And this brings us to the aging or the aged who, by definition for our consideration, are those who no longer fit a work pattern to time but who have been "retired." They have play time or idleness but should also have leisure. Many of these people have little choice but to live stultified and aimless lives, restlessly seeking or stupidly unresponsive. They, and perhaps they are most of us, find little satisfaction in their freedom from work.

It has been assumed, or perhaps rationalized, that as the work week becomes shorter, vacations longer, coffee breaks less monitored, the majority of persons would find pleasure in the curtailment of work and would benefit from such additional time. But as yet this is not true. The shorter work week has resulted in moonlighting, particularly by those who might be assumed to be best fitted to experience leisure, professional and skilled persons. Both husband and wife of many families work. Young wives support their husbands during their training or professional education and continue to work and provide, most of them very well, for families. Many changes have taken place in business services partly because of this. Laundromats stay open all night; banks have evening hours and accommodate the car trade; grocery stores are open evenings; the commuter often spends a fourth as much time going to and from work as he spends at work. Professional and managerial persons as well as artisans frequently speak of having "home work" to do and a man carries an attaché case not as the badge of leisure but rather of work.

Play is regarded as necessary in order to make endurable the emotional and physical ardors of work. Most persons work fewer hours than did their fathers and grandfathers but have less satisfaction and greater need to establish themselves competitively. Therefore play engaged in at more frequent intervals requires more equipment and entails greater excitement, and is more congregate in its expression than was true a few decades ago. It is often used as an artificial stimulant in the mistaken idea that stimulation is relaxation. It provides companionship without the necessity of meaningful relationships. Much of this play is not conducive to serenity or calmness nor does it encourage contemplation or knowledge of one's *self* or enhance response to the totality of being or the discovery of pleasure as an entity. More and more women are returning to school after their children are semi- or fully-grown, some to extend their self-boundaries but most to relieve boredom, to provide another income, to mitigate the feeling of uselessness and futility that derives from the lack of challenge to their own capabilities. Many try to avoid idleness and wasted time but do not know how to attain leisure and they find free time or idleness without appeal.

Nowhere do we see so starkly the tragedy of the absence of or the inability for leisure as in those we refer to as the elderly, the aging or the aged, the old, the retired. For it is when one is without work that one seeks poignantly a *self* that has sufficiency for the days and nights when time is no longer artificially divided into hours and minutes and seconds against which some required activity can be placed. For we have not discovered, as Marcus Aurelius remarked, "All things are interwoven with the other; the tie is sacred, and nothing or next to nothing is alien to aught else. They are all coordinated to one end, and all go to form the same universe." For many of the aged, the end of self-purpose and satisfaction came with the end of work.

It is usually too late to use leisure after we have accustomed ourselves to work and play but do not know leisure, when our work has been directed by others and our play dictated by our need for achievement through competition, as a specific against our feelings of futility. It is difficult to change from the other-directed work of our middle years to the purposeless sitting of our later years. It is difficult to discover a *self* if we never had a *self;* to find value in abstractions or creativity or contemplation if we have acted mostly for money or status or favor; to find satisfaction in ourselves if we have not experienced personal wonder and thought and curiosity or if we have believed only what we have heard, if we have learned only what we were taught, or if we have found purpose and satisfaction only in the structure of hours, if we have used all our free time for play. It is difficult to adjust to no job if we have had two jobs, to find purpose and satisfaction in our existence if we have found no leisure to dull the ache of our emptiness.

Many of the older persons who have been denied the right of continuing their regular daily activities, whether such activities have been satisfying or not, voice a fear of the abysmal void of spare time, the destructiveness of idleness, and the panic of having found no satisfying *self.* This is more and more reflected in the letters that are written to the problem solving experts of the newspapers (they used to write advice to the lovelorn) and in the proliferation of columns and articles about age and how it may be endured with the least possible distress and despair. There is no question that large numbers of the retired and the aging who are no longer working are experiencing bewildering despair, anger, bitterness, lostness, and the loneliness that results from gathering up one's pitifully few personal possessions from the work desk at five o'clock some afternoon and leaving the scene of his former activities forever. It makes little difference whether it is the vice president of the company who at a particular hour is no longer important or influential, the teacher who leaves the classroom with nothing to take with her and nothing of her to remain, the checker in the grocery store who walks out of the store door one evening with only free time on his hands, the minister who decides to leave the community of his church so that the "new minister" will not be hampered by divided loyalties, or the manager who carries away with him a watch that discharges the debt of the company to him and gives permission for those waiting to take his place to assume his responsibilities and his physical quarters.

It is also reflected in the number of wives who talk to whomever will listen or write in anger to the newspaper columnists about the husband who tries to find a useful place in her domain by usurping some of her jobs and by being constantly under foot. Both husband and wife are often faced with a new and unwanted and difficult relationship. The husband has no role in the new routine of the house and when he usurps part of the wife's role because of his own need to be useful she protests angrily against such "help." The wife, long adjusted to the method of her days, finds such disruptions are really new and added responsibilities, none of which she has wanted. She recognizes that his undertaking to "help" is not because he wishes to ease her responsibilities or lighten her labors but so that he himself might feel useful at the expense of disrupting her days. In many instances, the husband-wife relationship has long been less than adequate and now neither can escape for even a few hours a day their irritation with the other. Both are often fearful of what age will mean to each of them but particularly fearful when they walk in close relationship and attempt to do the same tasks. In many marriages, husband and wife who are strangers to each other or only tolerate each other now must live 24 hours a day without freedom from each other.

Our confusion about how to reconcile the life of work and that of "leisure" is reflected in our contradictory concern about advocating an earlier age for retirement and our attempt to obtain jobs for the aging. It is reflected also in a growing demand for social or activities directors in homes for the aged, retirement villages, retirement apartment houses and nursing homes. It is sobering to recognize that those who needed no one to direct their work activities or whatever play they wished before retirement find life after retirement so barren and bewildering that someone must be hired to contrive activities for them to pass the hours. Because their remaining existence is so without purpose or pleasure they are urged to play. Through play they may fantasy themselves as having important things to do for the remainder of their days.

Not all aged or aging persons can be included in the above observations. There is a minority of persons who find themselves busy and happy after retirement, engaging in activities that give them pleasure and open the way for expression of interests that their work period had not permitted or which it had not entirely satisfied. Many of these persons had nurtured interests independent of their employment. Some waited for long years to have opportunity for altruistic interests; others satisfy themselves by diversity of more personal interests, such as travel, growing plants in greenhouses, reading in a field that had always interested them, or as with three older people I know, writing a biography about a favorite person. Such activities are satisfying to them if this is a use of leisure, not a filling of hours.

This is different from the frantic use of structured time for games and play. For play should be a diversion, not a purpose. Play, or the conconscious and purposeful use of fantasy, has real meaning only when it is placed in juxtaposition to another use of the *self*. True, play is better than idleness, for idleness is diffusion and inimical to the healthiness of the *self;* and if prolonged it destroys, sometimes with apathy and sometimes with violence. Play should not be the principal offering of society to the old any more than it should continue to be a way of learning to the youth. Play is not leisure. It is useful and a part of healthful living but only in a few instances does it contribute to an identity of *self,* separate from but related to others.

Older people need to feel that "All things are interwoven each with the other. . . . They are all coordinated to one end, and all go to form the same universe." The old must maintain their identity as youth must find it.

We need to give much more thought to the purposes of play as far as the child, the youth, and the aged are concerned. We need to remember that age is dependent upon youthful experiences. For nothing, or next to nothing, is alien to aught else. Age is not alien to being alive, but is in danger of being more and more alienated from the society in which it exists. We must remember that our bodies are not ourselves, but ourselves dwell in our bodies. If the body and the *self* must suffer dissolution, one before the other, let us hope that our bodies cease before that which we call the *self* departs, for it is a great tragedy when the *self* flees the body prematurely. Perhaps if we can help youth experience leisure in a true sense as apart from play or work, then the same youth when aged may find relaxation in play but reward in leisure. For, as already quoted from Seneca, "In brief, this is what we can expect of a man; that he be useful to other men; to many of them if he can; to a few, if he can but a little; and if he can but still less, to those nearest him; and if he cannot to others, to himself." But we must first determine the meaning of usefulness. Work must have a ceasing point because it is no longer socially good to die "in the harness" or with one's "boots on" (the very expressions are obsolete); play should not be the primary measure of our day. Only leisure can become more rewarding as we grow old, but leisure is not free or spare time or idleness. We need desperately, then, to learn—to know—what it is. Then our years may be long, but not too long.

THEOLOGY, THE INDIVIDUAL AND NEW LEISURE

By Msgr. John George Weber, Executive Secretary,
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American social problems today are shot through with paradoxes. At one end of the scale we are concerned with poverty, unemployment, and urban renewal—a sign that the benefits of the affluent society have yet to reach millions of Americans. At the other end of the scale we are concerned with leisure—a sign that affluence ushers in its own brand of social problems. At the very moment that millions of our citizens are crying out for food, decent housing, and jobs, there are those other Americans who are discovering that though food and shelter and jobs are absolutely necessary before anyone can even entertain the notion of living a full human life, they do not by themselves add up to one. At the same time that millions are seeking access to the consumer society, there are other millions who are discovering that there must be more to life than the consumption of goods and gadgets.

And this paradox reflects the deeper paradox that afflicts our society—the fact that even though we have not yet solved the problems of the first phase of the Industrial Revolution, we are being plunged headlong into what looks like the second phase.

The problem of the first phase of the Industrial Revolution centers around *work:* how to organize it; how to distribute its products justly and equitably; how to humanize it; how to create social structures to protect it; how to think about it. We still speak of the need of developing an adequate theology of work, but even while we are expressing this need, large segments of the population are entering the promised land (or never-never land) of leisure. Suddenly we are being asked to state a theology of leisure when we haven't yet completed a theology of work.

The second state of the Industrial Revolution is moving us rapidly away from an industrial civilization pure and simple into a leisure civilization where the centrality of human interests and energy is shifting away from the world of work, at least from an exclusive preoccupation with the world of work, toward the world of leisure. With this shift comes a new perspective, a new concept, and now an additional concern.

If *social justice for all the people* is the central issue of the industrial phase, it is culture (better to say a full human life) which is the central issue of the leisure phase. If the concern of the industrial phase is with the necessities of life, the concern of the second phase is with the fullness of life.

Both work and leisure presuppose time. Time is a most precious gift from God. In fact, we can say that we are our time. To waste time is to waste ourselves. If man as an individual is his own master, then each act requires a moral decision. In every act man makes his own choices. This applies both to work and to leisure. We must give an accounting of our stewardship of time whether it be spent in work for the necessities of life or in leisure for the fullness of life.

The nobility of work is praised both in the Old and the New Testaments. Work is more than a necessity. It is good. God is revealed as a great worker and it is through work that men become God-like.

Leisure also finds its approval in Scripture. We read of Christ in the Gospel of St. John "being weary and resting at the well of Jacob." In the Gospel of St. Mark, 6:30, we read, "and the apostles came together to meet Jesus and reported to him all that they had done and taught, and he said to them, 'Part into a desert place and rest a while' for there were many coming and going and they had no leisure even to eat and they got into a boat and went off to a desert place apart."

Besides Scriptural approval of leisure, we also know that the physical and psychological needs of man demand leisure.

In order to arrive at a theology of the individual's leisure we must have a clear understanding of what we mean by leisure. Perhaps it is easier to describe leisure by saying what it is not. Leisure is not a time during which an individual can do as he pleases; leisure is not idleness or sloth. Sloth is one of the capital sins and idleness according to the book of Ecclesiasticus, 33:29, has taught much evil.

Some positive definitions for leisure are as follows: Yale's philosopher, Paul Weiss, says, "Leisure time is that portion of the day not used for meeting the exigencies of existence." Another definition: "Leisure time is our own time in the sense that we have not sold it to anyone." No one can organize it for us, give it purpose and direction, except ourselves and, therefore, we are responsible for what we do with leisure.

Dr. Josef Pieper in his book, *Leisure, the Basis of Culture,* gives this definition: "Leisure, it must be clearly understood, is a mental and spiritual attitude—it is not simply the result of external factors; it is not the inevitable result of spare time, a holiday, a weekend or a vacation. It is, in the first place, an attitude of mind, a condition of the soul. Or leisure is a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping one's self in the whole of creation."

Leisure, therefore, is more than a necessity to meet the physical and psychological needs of the body and mind. It is good and, as was said previously, deals with the fullness of life and the perfection of man.

The problem of leisure cannot be adequately solved apart from a solution to the problem of work. David Reisman once held that the task of making work meaningful and satisfying was an impossible one; that we should simply write off work as a lost cause and look to our leisure as the basis for a human existence. He now sees that leisure alone cannot bear all of the burden of meaning. And he notes that those with the creative, humanly satisfying jobs have less problem with their leisure. Not only do they work hard, they also play hard. On the other hand, those with the frustrating, monotonous, dull jobs have the greatest problem with their leisure. It is precisely the nature of much work today that encourages people to use their leisure time to sink into a kind of oblivion of entertainment.

I think our work must become more like leisure and our leisure more like work. Certainly, if work could assume greater meaning and give greater satisfaction, then, like leisure, it would be more freely chosen and accepted. As it is, we too often associate "compulsion" with our work, and regard leisure as the only opportunity to be free and to do the things we really want to do. It is obvious that there are many jobs in our economy which have the quality of leisure and the freedom we associate with it. The doctor, the lawyer, the social worker, the scientist, the teacher, all enjoy their work and would continue it even if there were no compelling economic reasons for them to do so.

Robert Lee in his book, *Religion and Leisure in America,* notes that the gap between work and leisure is narrowing, not only because of the examples referred to above, but because of the introduction of leisure into work; coffee breaks, the lunch hour, card games on the night shift, piping of soft background music into factories and offices, and the new and attractive decor of office and factory buildings.

John Galbraith thinks that it might be better as a matter of policy to work less hard on the job than to work hard and take the benefits of more leisure away from the job.

Leisure should become more like work in the sense that it will be the thing we take seriously and impose upon ourselves with the same sense of direction and order we now associate with work.

Those who seek to restore work to its human and Christian meaning should avoid thinking and acting as if the only purpose of leisure were to restore us physically and mentally for the sake of the next day's work. In the face of this totalitarian concept of work, whether its roots be Marxian or capitalistic, we must defend a concept of leisure which is also an end in itself, a concept of leisure associated with the arts, music, poetry, drama, philosophy. It is true that the growth of leisure opens wide the door to a lively participation in the arts of citizenship and social action, the arts involved in political and community action. The individual who works all day earning a living and spends his free time volunteering for great political and social causes is part and parcel of American life. This is a valid use of leisure. May such a breed of human beings flourish.

But leisure also opens the door to a lively and continuing participation in the liberal arts, in the great works of human imagination and experience. It makes it possible to break down the barrier of snobbishness between culture and the people. Leisure in an affluent society gives us the opportunity to restore culture to the people.

As a matter of fact, the time has come for an integration of culture and social justice so that culture does not become the refuge of the socially irresponsible and an escape from the ugly realities of industrial urban life, and so those involved in the heroic task of social justice will not consider culture as irrelevant to the demands of a human way of life. We seem to have forgotten that, outside of religion, it has been the poet, the composer of music, the novelist who has kept us human and morally sensitive. Without the arts, our social progress can become flat and tasteless.

What we need to do in establishing a normative content for leisure is to see it as composed of different levels:

The *first level* is that of action, political and social action, an extension of the life of service (which our work is essentially) into our leisure life.

The *second level* of our leisure is that portion of our free time given to a continuing participation in the intellectual and artistic culture of our day. Adult education presents one of the greatest opportunities and challenges for the church. Such education is producing an ever increasing body of laymen with a lively interest in what is going on in the church and in the culture and society of our times and involved increasingly in the problem of relating the two. American society has become a supermarket of conflicting ideas and values, and adult laymen need opportunities to sort them out and discover a ground whereon they can stand. The great institutional need of the moment to meet this intellectual crisis, and to meet the neds of the second level of leisure, is the development of centers of continuing adult education.

Finally, the crowning point of our leisure is divine worship. For this concept we go back to Dr. Pieper's conception of leisure as a celebration. In the celebration we have all the elements combined necessary to arrive at the ultimate attainment of leisure. It is expressed as a divine time set aside for no other purpose. In divine worship a certain definite space of time is set aside from working hours and days. Like the space allotted to a temple, it is withdrawn from all merely utilitarian ends. It is true that arts and sciences have intrinsic values of their own and in their creation we are engaged in the very reformation and recreation of ourselves. However, it is in divine worship that we express these activities par excellence, and it is also in divine worship that we add another dimension, that of seeking the aid of a higher being.

To anyone raised into the Judeo-Christian tradition, the concept of sanctification of time is not new. In the Bible we find the recurring expressions of "hour of prayer", "day of sanctification", "day of dedication", and, of course, the "great Sabbath". Unlike the space-minded man to whom time is unvaried and homogeneous, to whom all hours are alike, in the Bible we learn and sense that there are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious. Leisure used in this divine contemplation certainly will not present a problem, but in Josef Pieper's words, is "the occasion and capacity for steeping one's self in the whole of creation." In this festival of divine worship we become refreshed in body and in spirit and move forward toward divine contemplation, eternal rest—or eternal leisure, if you will.

SUGGESTED READINGS ON LEISURE

Dr. Robert Lee, *Religion and Leisure in America;* Dr. Josef Pieper, *Leisure, the Basis of Culture;* Sydney Greenbee, *Leisure for Living;* C. K. Brightbill, *Man and Leisure;* J. E. Hannan, *Killing Time;* Max Kaplan, *Leisure in America;* Nels Anderson, *Work and Leisure.*

PANEL: INDIVIDUAL AND THE NEW LEISURE

THE REV. WARREN OST, National Council of Churches, N. Y.
MR. TOM ALLMAN, businessman, Lincoln, Nebr.
MR. RON BELLAMY, student, University of Nebraska
DR. DON CLIFTON, Professor of Educational Psychology, Lincoln, Nebr.
MR. E. A. FRERICH, retired businessman, Lincoln, Nebr.

CHAIRMAN OST: I think I'm the most unqualified person in the room to be the chairman of this panel, but taking responsibility seriously, I will proceed.

It seems almost elementary to affirm in the beginning of this discussion of the individual and leisure that the individual must find the ultimate leisure as a part of the community. It is in the interaction of the individual and the group at leisure that man finds his highest freedom.

In the light of this, let's start with children, and Mr. Tom Allman, who is the parent.

MR. ALLMAN: Very good. Well, Reverend Ost mentioned I'm a businessman with small children. I own and operate a dry cleaning plant. Jane, my wife, and I have two boys ages, 10 and 8.

The problem I want you to think about is: What does a busy person, a father, do with his family, and particularly his children in the area of leisure now and in the future?

Generally, a week's work for me is 10 to 11 hours a day for six days. I spend one or two evenings a week at a community type meeting of some sort, always one at Rotary, and Saturday night is Jane's. She may plan Saturday night however she wants. I always do something with her. It's the only night that we play and it's for her to plan. Sunday morning is spent at church, so if we were to statistically total all of my hours and compute my leisure, we would come up with something like 18 hours a week that I have at home to do the things that a father generally does at home, including eating dinner and fixing the leaky faucets and mowing the grass and playing ball with the boys and trying to find time to read.

I have almost decided I'm going to get up an hour earlier in order to have an hour of quiet time so I can do some of the things that you like to do alone. I haven't quite gotten around to that yet, though, because the bed feels very good at 6:00 a.m.

We'll call my time at home leisure, and I have found that this time has to be purposeful. I must think and plan how I'm going to use it. When I find that I'm spending time with the boys, I try to teach them things in addition to the natural and paternal things they want to hear from me, or need to learn from me. I want to teach them things you don't generally learn in school.

We are building a foundation, I hope, that will help them later. So first, we want to teach them how to listen. Listening is a real art, and it's not taught in our schools.

Secondly, if we are going to make a foundation, we have to teach them parenthood. I have looked for many years for a place that teaches young people how to be parents. Probably our churches come closer than anybody, but there are so many things to learn about social behavior, the sense of real values, the value of money, knowledge of right from wrong, the art of giving and sharing, appreciation.

We're going to try also to teach them to open their eyes, to be curious, to be observant—not about the obvious things, because this is elementary. We want them to see and to hear and to observe the subtleties. In all the areas of being observant, I hope they are observant of human feelings and behaviors.

Finally, we want to teach them a philosophy of life to be used somewhat as children but more when they become adults. This philosophy will give them a good perspective of living, of understanding themselves and other people, of governments, of church and community responsibilities. It will be a philosophy which they can supplement or subtract from as they read and study all of the philosophies that we do learn in school.

I think it is important that this be a philosophy for comparative reference to help our boys use leisure as they grow up.

Jane will take care of some of these needs at home during the day, after school. Organized groups and organized play will take care of some. They will take care of a lot by themselves, just through the normal processes of growing up. When I'm with them, whether playing ball or rowing a boat or riding in a car or at the table, I will be aware and I'll be teaching, and I'll be teaching them these things that I hope will make their present and their future leisure happier and more productive.

CHAIRMAN OST: Dr. Don Clifton, who will talk about leisure and teen-agers.

DR. CLIFTON: As a parent of teen-agers you are generally interested in time and what it means to an individual. A teenager has some 20,000 days and that's it.

We have in our civilization possibilities now for using time as we've never had before. American teen-agers don't have to hoe corn or milk cows. Sometimes we regret this, but I don't think we should regret it at all, but look to what this can mean for the time teen-agers have to spend. We have to get a new kind of a concept that goes with our century and stop looking back.

Mark Twain tells a wonderful story of a man who went around the earth asking, "Tell me, who is the greatest general of all time?" He did not get an answer on earth so he asked St. Peter when he arrived at the pearly gates.

St. Peter said, "Right over there is the greatest general of all time."

The inquirer looked at the man and said, "Oh, no. I know that man. That man was a cobbler on main street in my home town."

St. Peter said, "I know. But had that man been a general, he would have been the greatest general of all time."

And this is really the point of today. We have the time for kids to begin to become what they might, if we can only figure out what to do with the time.

If I want to stop you from having ideas, I know exactly how to do it. Give me your time and let me switch your activity every time you get excited about something. Let me start you on something else. About the time you get enough information in your mind to have an idea, let me ask you a new question, give you a new job, and you'll never be really the kind of person you could be.

Leisure means blocks of time that you can spend thinking and become entirely involved in an idea. For the sake of teen-agers I hope we never make school go the year round because we don't know how to do in school yet what becomes possible during the summertime.

My boy found some crossword puzzles the other day. He's 13 years old, but somehow we had never had these out. He spent two days almost solid because he became totally fascinated with this activity.

I have a girl who reads, and summertime is a wonderful time to read. You can pick up something and you don't have to race because something else is going to happen in two hours. You can have conversations with friends that can go on until you really find out something about them.

If we can figure out ways to make this kind of time available to many more people, then they can come closer to the greatness that's within them.

CHAIRMAN OST: And now a college student, Mr. Ron Bellamy.

MR. BELLAMY: The committee that planned this conference certainly were involved in some deep thought when they struck on the title, "The Challenge of the New Leisure." So often it's referred to as the problem of the new leisure, and it's my personal conviction that leisure itself does not constitute a problem. It is an opportunity, as Dr. Clifton well told us.

Most of us would measure opportunity in terms of what we want from life, and I think this is justifiably so. You'll be somewhat interested in what the young people are doing of my age group.

I like to make a distinction, as Dr. Larson did this morning, between leisure and play. I think the student, especially the college student, does not have a shortage of leisure time. All he has is lesiure time. Essentially, that's all school is. Most college students make a great attempt to improve their personalities while they're in school, and to develop certain characteristics which society deems worthwhile, or which they themselves deem worthwhile.

Perhaps as Eric Fromm has stated, we do spend too much time trying to develop our lovability rather than our capacity to love.

Aristotle once said that we are unleisurely only in order that we may have leisure. When a student works at school and leisure, he pursues his studies because he's introspective, he's attuned to himself. He becomes somewhat of an introvert, while at the same time maintaining his status as an extrovert.

Now I would like to talk for just a moment about some of the things that students do with their play time, the time devoted to other areas than introspection and intellectual endeavor.

I think the people of this particular city fail to realize that the college student has very little time during the day to pursue recreation, and if the university itself provides most of this activity through intramural programs and sports facilities, it seems that the night life of the city constitutes the greatest single provider of the students' play time. The university tries to provide this, too, but in ways that leave much to be desired. Take the example of a student of legal age to consume an alcoholic beverage who might like to go to an evening spot. What is he to do if he goes on a party and he has a bottle of refreshment? He can't leave it in his car overnight. That's against state law if he's on the highway. He can't take it into the dormitory or fraternity house. That's against state law.

Unfortunately, too many people think the only thing to do is to get rid of it internally. The individual tends to over-indulge when he would much prefer to indulge only in moderation.

I would like to cite a quote at this time from Paul Goodman: "The children and adolescents of our society are the most exploited class. As far as they are concerned, instead of substituting leisure for work, what we are doing is substituting for the work even harder work. We are not training for leisure in our school system. What we are doing is the exact opposite. We are brain washing. We are training to do lessons, drudge at courses you do not care about, to compete for grades."

Now he further states that all of this grew up out of the scarcity economy. That's really the opposite of what we need in a leisure society.

CHAIRMAN OST: And now Mr. Frerichs, who is in that blissful state of being perpetually at leisure.

MR. FRERICHS: These young men on the program have told what's in the future. My future's pretty much behind me. Webster's definition of leisure is "freedom" and then in parenthesis, "to do something". Not freedom to sit, not freedom to vegetate, not freedom to gripe about the past and make dire predictions about the future, but to do something.

I consider my freedom everything I do outside of the business. I still have some business activity for about half a day every day. But the rest of the time is my leisure. I don't divide it up into play or leisure, or anything like that. It's the time I have to do something.

Since January, 1933, I've been associated with one company in the life insurance business and for the last 17 years before I became 65, I had charge of our company's new business department, and that covered 17 states. In order to establish my seniority here, I might tell you that I passed 65 four years ago, so I believe I'm senior. I thought maybe some of the philosophies I have might be of interest to you and worth carrying on to somebody else.

I thought possibly three phases of what I am partciularly concerned with today might be of interest to you. First, I would like to devote a little time to physical well-being at this age.

I am sure that a person's physical well-being at this time of life has a great effect upon his acceptance of the present and his attitude toward the future. If he has poor health, the future doesn't hold much for him. If he is in good health, there are many avocations he can follow and so many opportunities that he can look forward to with great pleasure. I firmly believe that good health is the result of planning. Persons do not plan to have poor health, but they just don't plan to have good health.

While I have extremely good health, I've never taken it for granted. My doctor has my electrocardiogram on file for the last 26 years. Every January I take a complete physical examination.

I'm a great believer in preventive medicine. Illness doesn't happen over night. People should watch themselves and plan to have good health and do the things that bring good health.

In modern terminology, age 65 is when the countdown begins. Planning for this age of life is very important. I have for some time had a file on items about retirement, and the first article in that file goes back to 1952, so for 13 years I have been filing away these things that I knew someday I might want to use. I've got many things that I want to do, and working part-time doesn't give me time to do them now. I'm going to quit working so I can do some of them.

But we also need to remember that we can't always go on. I had a very dear friend who wrote, "Remember this: that every man who accounts for anything worthwhile in his life will leave behind him many temples still unfinished when he departs this life."

We look forward to the things we can still do, and these are our activities and our avocations. I'm serving at the present time on eight different boards and committees.

There are so many fields that awaken my interest that it is no longer necessary to plan for one hobby.

I have long felt that diversity is important, a fact well stated in a paragraph in a recent letter from the Royal Bank of Canada! "To live a full life, you need to score heavily on interests, tapping your energies and your store of qualities through a great variety of outlets. A person who is not wise enough to seek diversity of interests leads a monotonous and dull life and is subject to the ills of work."

I've enjoyed photography. It has taken me over many states, and I've taken many fine pictures. I don't try to bore my friends with them, because I know what happens.

I enjoy fishing. I've fished in the Atlantic, I've fished in the Pacific, I've fished in the Gulf of Mexico and last week I was in Minnesota.

We grow roses. I feel that my avocations are such that I can do them either in companionship with other people or I can do them by myself. They can occupy little time; they can occupy a lot of time. They can be carried on at home, or wherever I happen to be, because I find people with similar interests in every community.

Well, I hope that I can always keep in touch. That's the big thing that I'm trying to do. Keep in touch with people with the avocations I have. You know, this idea of keeping in touch is not entirely new. If you were a devotee of Rudyard Kipling, you would know that many years ago he said in a very short verse, " Men must keep in touch with things they used to do to earn a living, even after they are free, and so turn up at the least excuse, just as the sailor always settles near the sea."

CHAIRMAN OST: I hope I'm that good when I retire.

AUDIENCE DISCUSSION.

Editor's Note: In the interests of saving space and avoiding duplication with other discussions at the conference, this panel presentation has been abridged.

EDUCATION FOR LEISURE

By Karl F. Munson, Program Leader, Outdoor Recreation,
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There is no topic that I would rather speak on than education for leisure. This is one of the most important challenges facing the social institutions of the United States today. As we look at our past failures and successes and the challenges for the future in leisure education, keep in mind that the school, church, extension services of universities, government, and leading community organizations have an equal responsibility.

Much of what I am saying is predicated on the assumption that a large portion of life's learning takes place outside the formally structured academic school system.

The order of this paper will be first to arrive at a definition of leisure, then to assess the present American individual's use of leisure and his philosophy, and then to talk about the need for education.

The challenge before Americans today is to live *all* their lives fully rather than merely to exist during the increasing leisure time that our automated society has given to us. The 46th National Recreation Congress was held last October around the theme, "Live All Your Life." The fact that this Congress has been held for 46 years indicates that someone has been considering the challenge of leisure for almost half a century. However, the real awakening of national interest has come just within the past year or so.

Lest you think that leisure is a new phenomenon, I would remind you of Aristotle's statement, "It is therefore evident that there ought to exist in both of them [the best man and the best state] the virtues of leisure; for peace, as has been oft repeated, is the end of war, and leisure of toil."

DEFINITION OF LEISURE AND RECREATION

Recreation can always be scored against the following check sheet:

(1) Recreation or not recreation is determined by an attitude of mind. What is one man's recreation is another man's work.

(2) Recreation must be voluntary.

(3) Recreation is serious.

As I describe the uses of time, some activities may be difficult to classify. It will help to look back on this check-sheet.

One of the best ways to describe leisure time is the quality use of free time. All of our living hours can be divided into three kinds: existence, subsistence, and free time. Existence time is the time used in sleeping, eating, and following those health habits necessary for survival. Subsistence time is the time given to work to provide an economic return to cover all of our living needs. This time also includes time used in preparing for a vocation and for such chores as putting up storm windows and mowing the yard that we do in lieu of having someone perform these services for us. The time needed to commute from home to the job and return is also part of subsistence. Therefore, subsistence time is lengthened well beyond the 40-hour week.

After existence and subsistence needs have been fulfilled, the remainder is free time. Many people feel that leisure time is synonymous with free time, but others say that leisure has a quality of its own.

At this point I prefer not to put any value judgment on the recreational use of leisure time. I will merely say that recreation is either the active or the passive use of leisure time. One can easily move from subsistence time to leisure time according to attitude. The same can be done with existence time. For example, eating meals in unusual and high-quality restaurants is a pastime for many people. The survival needs of the human body are being satisfied at the same time that enjoyment is being achieved through a leisure-time procedure. An example of subsistence or leisure time would be a person's attitude toward work in the yard. One person may get great satisfaction and enjoyment from spending long hours in such work. For others, it is simply a chore that they must do to maintain the premises.

The time concept, then, includes the entire span of recreation from watching a beautiful sunset to taking part in a vigorous touch football game; from working on a stamp collection to hiking along the Appalachian trail. You may also recreate by leading a church Sunday school program, a Boy Scout or Girl Scout group, or a 4-H club. If you accept this academic concept of recreation, you can see the challenge to community leadership, along with education and the church, to provide values and skills for quality use of leisure time.

THE INDIVIDUAL'S ATTITUDE TOWARD LEISURE

We Americans are a nation of urban dwellers with quite a yearning to experience rural living. The increase in demand for farm vacations is one proof of this. We are also a very mobile people with at least one-fifth of the families moving across state lines each year. We also have mobility in going greater distances in shorter time. Those working on demand in outdoor recreation tell us that they suspect time is much more a limiting factor today than distance.

Sebastian de Grazia tells us in his 20th Century Fund study, *Of Time, Work and Leisure,* that we are a people imprisoned by the clock, and living so comfortably that we cannot recognize our leisure time.

We are also tranquillizer and aspirin takers, comfort seekers, spectators, moonlighters, commuters, and as Dr. C. K. Brightbill has said in a recent speech, "personality-erasers and noise-needers to whom a moment of silence is an hour of thunder."

I quote Dr. Brightbill further:

"Witness, too, the growing notion that there is a great deal of *something* in *nothing*. We are being conditioned to the belief that in order to amount to something, all we need to do is buy more and do more of nothing.

"Margaret Bennett calls it a kind of 'non-living' with the accent on the negative rather than the positive. Now you can take a vacation which needs no planning, travel in a car that needs no lubrication, wear shirts which require no ironing, and take pictures with a camera which needs no focusing. You can play golf with no walking, reduce with no dieting, exercise with no moving, and garden with no planting. The passion for nothingness is everywhere! You can have poetry with no rhyme, music with no tone. You can see a play with no plot, or read a novel with no characters. Who could ask for anything less? All this nothingness costs us more—not only in cold, hard cash but also in warm, soft, self."

Dr. Brightbill also said once in a speech:

"Not everything is currently for nothing. I see that a church in Florida is giving green trading stamps for attendance. Now the kids in the primary room at Sunday School can say: 'I already prayed five times for a holster, seven more prayers and it's mine.' Or, if the parishioner wants a new roaster for his kitchen, he has only to go to church 85 consecutive Sundays to get it!"

I hope it is now established that value system certainly is important to a society with much leisure. We in the United States are starting to live in a leisure-centered society instead of a work-centered society. Value systems need a little readjusting, accordingly. And this is an educational process belonging not just to formal schooling, but to other educational processes as well.

The Rev. Warren Ost, at the National Recreation Congress, said, "How are you going to talk about eternal life when people don't know what to do about the next weekend."

"They are going to force me to retire in September. Isn't that awful." This was an actual comment by a 65-year-old secretary who had "lived" her job for 40 years in a large university office. She is typical of a growing number of men and women who face their later years with fear and have no interests to replace their almost complete absorption in occupational responsibilities.

Margaret Mead is credited with this statement: "It is utterly false and cruel arbitrarily to put all the learning into childhood, all the work into middle age, and all the regrets into old age."[1]

It is also unnecessary and can be prevented. To preventive medicine for avoiding poor physical health, we can add preventive education to avoid a stagnant life through an enriched program in elementary and secondary school systems, the churches, and the informal educational patterns.

DEFINITIONS

Enriched life, as used here, is one having a variety of interests that bring satisfaction. This enriched life must also include some depth of interest in a particular subject. Lester Crowe calls this type of individual the emotionally healthy person. "Although the emotionally healthy person enjoys work, play, and cooperative activities with others, he is not lonely when by himself. Because he is self-sufficient, he can use privacy and solitude for his hobbies, and for reflection, planning, and sorting things out in his own mind."[2] This to me describes an enriched life.

What is *enriched education?* F. T. Wilson gives perhaps the best definition when he defines enrichment as a "regimen of informal and interest motivated activities."[3] This enrichment is not proposed just for the gifted, but for the motivation of all students. It does not only mean providing a formal classroom menu; but it also includes the providing of informal activities necessary to develop real skills, interests, values, and attitudes in the fields of activity that are formally presented.

The word "educate" comes from the Latin verb meaning "to lead out." Education can lead its clientele out to greater and higher standards of desires, accomplishments, and satisfactions.

The number of people who face numerous years of retirement is constantly increasing. The two main reasons for this are the increase in life expectancy and the lowering of retirement age.

Between 1900 and 1960 the number of deaths per 1,000 population in the United States decreased from 27.2 to 17.2 for the age range 55-64. For the ages 65-70 the rate has decreased from 56.4 to 40 deaths per thousand.

The retirement age in 1940 was 70 years of age in many organizations. One frequently hears alarm now about the retirement of many people who still have productive years of employment left.

The faithful secretary quoted earlier is typical of the majority who are not prepared for retirement. I know of one very fine university worker who had given his life to a specfic responsibility in the College of Agriculture. When forced to retire he had no idea of what to do with his time. This became such a worry to him that he suffered a nervous breakdown.

Robert Boissy's study of retired faculty members at the University of Illinois shows an appalling lack of hobbies or other deep interests to keep them happy. Out of 54 interviewed only 20 had active interests in stamp and coin collecting, gardening, woodworking, traveling, or any other definable leisure activity.

Leisure activities of any kind are continued only if some degree of satisfaction is obtained from them. Carol Lucas says, "For without pride of achievement, without the satisfaction of creativity, the Golden Years become tragically tarnished."[4]

Education for Skills and Attitudes

Often a person has been taught skills in the very strenuous physical sports such as basketball, football, and volleyball. There comes a time when periodic strenuous participation in these sports not only does not bring satisfaction, but is detrimental to the physical health. This is not to say strenuous physical activity is not good. It is important to the development of young people. There are many physical interests that can be carried into later life to help maintain mental and physcial health. Examples are outdoor camping, archery, hiking, hunting, fishing, horseback riding, golf, and many others.

But the point here is that recreation embodies far more than physical activities. Equally important as these skills is appreciation of depth activities and one's attitudes toward life. All of these needs can be developed best during the formative years. They do need to be learned, developed, taught; therefore, it is not enough to leave recreation learning to happenstance.

George Lawton talks about the needs of older people and concludes, "Once we study the emotional needs of older people we see that to meet these needs we shall have to provide a different kind of training for the young."[5] Mr. Lawton goes on to mention some specific suggestions. Besides encouraging friendships between the young and the older persons, he suggests an extensive and continuous program of arts and crafts from kindergarten right through college. He mentions providing every young person with one main vocational and several auxiliary skills.

When I speak of skills I not only mean the ability to perform some task well but to appreciate high-quality art forms. I believe strongly that my interest in classical, semi-classical, and good jazz music can be traced to an enthusiastic teacher of music appreciation in the Champaign school system.

If all teachers of art forms could respond to the challenge of Abraham Ribicoff at a recent American Educational Theatre Conference, more youth would be inspired to develop several interests. This is what he said, "Your first challenge is to teach so creatively, so imaginatively, that you will convey the best of our dramatic heritage experience and taste to a new generation and to adults as well—that you will strengthen the ties that bind our civilization to the great civilizations of the past."[6]

You can take out the word dramatic and replace it with any of music, dance, art, handicraft, nature lore, outdoor camping, hiking, etc., and still have a legitimate challenge to teachers.

In Mexico a young boy is provided with two skills, one for the years of his strength and one for the years of his weakness.[7]

The American educational system seems to be directed to equipping a young person with the skills and attitudes necessary for specific specialized jobs. No effort is made to prepare him for the leisure hours which often outnumber the working hours. One example is the high school shop program. Often only those who are not planning to attend college receive shop training. Each college preparatory student would benefit greatly from at least an introductory course in the wood, electric, metal, and auto shops. Perhaps the spark would be kindled for pursuing a satisfying hobby. At least he or she might be able to repair or create something for the family home.

John L. Hutchinson gives some history of the school's attitude toward leisure and recreation training. He said, "Before the twentieth century, schools seldom sponsored recreation activities during the school day for any other purpose than to give children the opportunity to blow off steam! Educators did not realize the role which leisure education was to play in the lives of all citizens; therefore, the school's recreation activities seldom gained the respected position attained by other activities included in the formal curriculum."

Without going into detail regarding specific activities, I've tried to show that early development of skills, interests, and appreciation of worthwhile pursuits will best prepare the individual for facing and enjoying retirement in later life. This has then pointed up the responsibility of the school and other informal education institutions to develop these skills and attitudes.

At this point I want to return to a previous statement that the responsibility of education for leisure lies equally with several institutions besides the formal school. Our many successful youth groups, such as I have named before, 4-H, Boy and Girl Scouts, Camp Fire Girls, YMCA, YWCA, many others, and last but certainly not least, church youth organizations, have been effective supplemental educational forces for years. These organizations can have a tremendous impact on a crucial and timely need for leisure education.

We have found for years in group camping that people in leisure have a definite readiness for learning. One of the most commendable efforts in recent years using this basic principle is the church working in state and national recreation areas. At the ACLA meeting last year in Washington we heard from some of these young leaders working in these areas and the tremendous impact they are having.

If I am right in my earlier premise that our value system needs readjusting, the place to work for a change is where people are ready to learn. I do not attempt to cite education as the one and only means to a successful life. Culture, family attitude, religion and many other factors also play a part in the development of an individual. I do say education is a most powerful force in teaching skills, developing interests, and shaping attitudes that will make life challenging and enjoyable.

Two quotes sum up that thought. Aristotle said, "The aim of education is the wise use of leisure." A modern day educator, James E. Allen, says: "We must devise programs which satisfy the need for scientific and technological growth and at the same time provide the additional understanding which will enable future citizens to be the masters and not servants of the developments that they bring about."

In closing, leisure should not be something just to be endured but rather should be treated as a tremendously potent, effervescent and creative opportunity. It is the life not entirely separate from the spiritual, gentle, and contented life. If this is true then all of the institutions dealing with the individual who is reaching for self-fulfillment—mentally, physically, and spiritually—have the responsibility to help.

I would like to close with this quote from Professor Brightbill, "We can stop the clock in every game except in the game of life."

[1] Carol Lucas, "Antidote for Tarnish," **Recreation,** December 1961, p. 515.

[2] Lester Crowe, **Adolescent Development and Adjustment,** McGraw Hill, New York, 1956, p. 161.

[3] Walter R. Barbe, "What is Enrichment," **School and Society,** May 10, 1958, p. 222.

[4] Lucas, **op. cit.,** p. 515.

[5] George Lawton, "Meeting the Emotional Needs of Older Persons," **Feelings and Emotions,** The Mooseheart Symposium, 1950.

[6] Abraham Ribicoff, "The Theater as Teacher," **Recreation.** December 1961, p. 516.

[7] Lawton, **op. cit.,** p. 430.

RECREATION RESOURCES FOR THE FUTURE

By Marion Clawson, Resources for the Future, Inc.,
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Leisure and recreation are closely related concepts, but not identical ones. Leisure is sometimes defined as free time, or "choosing time," or time remaining after the needs of the job, of sleeping, and of necessary personal chores are taken care of. As such, it is akin to discretionary income, or income available for chosen consumption after food, shelter, clothing, and other essentials are provided for. Either discretionary income or leisure may be so completely committed as to leave little real choice; the man who undertakes more monthly installments than he can carry has his counterpart in the man who undertakes more speaking engagements than he can well manage. But, especially over the longer pull, one does have vastly more freedom of choice in leisure than in job activity.

Recreation, as I understand it, is activity or freely chosen inactivity, undertaken because one wants to do it, and not because he has to do it in order to earn a living or for his health's sake or out of a feeling of social compulsion. It is not so much the specific activity as the spirit of the undertaking. Cooking or sewing can be drudgery or recreation, and so can furniture repair, depending upon the attitude in which one approaches the task. My special interest is in outdoor recreation. This includes a very wide range of specific activities, appealing to people of different ages, interests, incomes, and abilities. But outdoor recreation typically requires relatively large areas of land and water for its enjoyment, and thus often comes into competition with agriculture, forestry, or other land uses.

In order to understand both the opportunities and the problems of outdoor recreation, it is necessary first to consider what I call the whole outdoor recreation experience. Every outdoor recreation experience or activity has five rather clearly identifiable phases, as follows:

1. *Anticipation or planning*, when the family decides what to do, when, where to go, what to take, how much money to spend, and the like. This typically takes place in the home, or at least in the home town, and it is here that more than half of all the money required for the experience is usually spent. Here people buy autos, boats, and other equipment; but, especially for single day's outings, they are likely to buy food and gasoline also. This phase may be carefully done and based upon all available information, or it may be hasty and ill-considered. Some people probably get as much enjoyment from planning as they do from later reality.

2. *Travel to the site.* Virtually all outdoor recreation experience requires some travel, perhaps only to a local park, or further to a state park, or still further to some national park. Often as much time and more money is spent in travel as later is spent on-site. Some people apparently find the travel itself enjoyable, but to others it may be only something to be gotten over with as quickly and cheaply as possible.

3. *On site experiences.* This is the part of the experience we usually think of; it may include a very wide range of specific activities. For the family group of mixed ages and sexes, a wide variety of activities may be

essential to provide something for every member of the group. Although this is ofen the part of the experience which gives point and purpose to the whole, yet we should not overlook the fact that it is but part of the whole.

4. *Travel home again.* While the end points are the same as travel to the site, the routes may be different; I suspect that the attitude of the recreationist differs greatly when he comes home, the vacation over, tired, and perhaps broke, from what it was when he ventured forth full of enthusiasm.

5. *Recollection.* This is when the family thinks over what it did, discusses it with friends, neighbors, and co-workers, and maybe exaggerates in the process. This takes place at home also. It is altogether possible that more satisfaction arises out of this phase than from any other, at least for some people. If the overall memories are pleasant, they are likely to lead to the planning of the next outdoor recreation experience.

I believe we must take these five phases of the outdoor recreation experience as a package deal; one must have all of them, in order to have the on-site experience. All the costs in money, time, and inconvenience must be balanced against all the satisfactions. A dirty restroom or a poor meal en route may offset the effect of a fine new museum at the site, at least for some people. Unfortunately, in our public outdoor recreation programs, responsibility for the different phases is badly splintered among various agencies. There is almost no single source to whom the would-be recreationist can turn for advice and counsel. He can write for literature to a specific source, but he cannot get overall advice and counsel. Transportation specialists often take no responsibility for the outdoor recreationists other than to provide a nicely landscaped highway. Park people have all too often limited their concern to the on-site phase. As a result, the full potential of a recreation experience is often not attained because some parts of the whole are less adequately developed than others.

Popular usage of outdoor recreation areas has grown greatly, especially in the years since the war. Total attendance has risen about 10 percent each year, year after year. In the case of the national parks, we have reasonably good data since 1910, and the upward trend in use has been apparent since then. For many areas, data are available only in recent years. Some particular parks have experienced a greater growth in use than others, but every major type of area has shown remarkably similar growth rates.

The increase in attendance at national parks, national forests, federal reservoir areas, state parks, and other outdoor recreation areas has been possible, in part, because new units have been added to some of these kinds of areas or new areas reserved for recreation use. However, the older units within each system have generally experienced increased usage as well. The supply of outdoor recreation areas has thus increased, but increased demand for outdoor recreation certainly has been a major factor also.

The increased demand for outdoor recreation is the result of a number of social and economic forces; but four factors seem to be partciularly important. First of all, there are population changes--more people in total, more people living in cities, more older people with leisure.

Secondly, real incomes per capita have risen, providing the average family with more money to spend, including more for leisure activities. Thirdly, transportation facilities have improved greatly, leading to greater and greater travel per person, much of it for outdoor recreation. And, fourthly, amounts of leisure available have increased; in part this has been due to a shortening of the average workweek, but also to a rise in the proportion of the population in retirement, to a rise in the average age at which young people enter the labor force, and to a rise in paid vacations. These four factors, namely income, transportation, facilities, and leisure, seem to be interacting; the leisure permits the use of income for recreation, and better transportation facilities encourages longer travel. It is noteworthy that the trend in each of these factors continues upward and at something like the rate of the past. The attendance at public outdoor recreation areas will continue to grow for a long time; it cannot continue to grow indefinitely at the rates of the past, for in time that would lead to absurdly high figures. But there is no evidence yet of a slackening in the rate of growth.

Outdoor recreation requires land and water areas for maximum enjoyment, as we have noted. Especially since the war, the demand for water areas has risen greatly. Water-skiing, motor-boating, and other water sports have risen rapidly in popularity. In 1956, when I made a rather detailed study of the situation, there were about 0.7 million acres of land in city parks. Had some widely accepted standards of city park adequacy been followed everywhere, that area would have been about 2.0 million acres. If population grows and other developments ensue as we expect, by the year 2000 an adequate area of city parks would be 5 million acres. Many older cities will find it impossible to provide parks up to this standard, and in many newer suburbs the land gets solidly built upon before sufficient park acreage is reserved. So the area in 2000 will probably be below the 5 million acres of adequacy.

In 1956 there were about 5 million acres in all state parks in the country, and about 4 million acres of land and water available for recreation in all federal reservoir areas. These are the predominantly all-day public outing areas of the nation. My estimate is that there should have been another 5 million acres in state parks in that year in order for this class of outdoor recreation area to be adequate to meet needs then. By the year 2000, I estimate 20 million acres of federal reservoirs and 50 million acres of state parks will be necessary. Federal reservoirs may be built to this extent, largely to provide municipal water, pollution control, flood protection, and other benefits, but incidentally recreation values also. But I seriously doubt if state park systems will expand to this extent. The land exists, and can be spared from other uses; there are thousands of good sites for attractive state parks across the country. Expansion of state park systems is perhaps easier than expansion of any other major kind of outdoor recreation area. The only seriously lacking ingredient is money to buy and to improve the necessary area. But this lack is serious. In spite of several major moves in recent years, I fear that state park systems will not expand as fast as the need for them increases.

The national park system, the federal wildlife refuges, and the parts of national forests reserved primarily for recreation totalled 45 million acres in 1956—five times as much land as in the state parks and federal reservoirs combined. Although the demand for this type of recreation will grow—proportionately, perhaps faster than the demand for any other major kind of area—yet it seems unlikely that this kind of area can expand much, unless we are willing to see quality standards lowered drastically. This type of area requires special natural features or circumstances, and one cannot simply expand if he wishes. Most of the more outstanding areas are already in federal landownership; where expansion of public areas, by buying up private land, is proposed, there will be many pressures to keep these areas down. I judge we can expect no more than 60 million acres in this type of area by 2000 and the actual figure may be much less.

Some important steps have already been taken toward provision of larger public outdoor recreation areas. One of the most important is the Land and Water Conservation Fund, established last year by a new law. This provides federal grants in aid of slightly more than $100 million annually to the states to acquire additional acreage or to improve land which they now own. It also provides some funds for purchase of federal areas primarily for outdoor recreation. A number of states have passed special bond acts in recent years to the tune of $700 million or more in total. The area of publicly-owned land and water available for outdoor recreation will surely increase in the years ahead; the real question is, can it increase as fast as the demand will increase?

This leads to another important issue: Can the quality of the outdoor recreation experience be maintained in the face of rapidly rising use of such areas? Quality is admittedly a difficult thing to define and to measure, but everyone would agree that after some point use becomes so heavy and crowding so severe that much of the pleasure of the area is lost. Many people like to go to popular outdoor recreation areas, which means somewhat crowded ones; but even these people like some room to move about in. Others enjoy the solitude of many outdoor areas, and for them the pleasure is greatly reduced or gone before crowding gets really severe. Whatever may be the optimum level of recreation use of a particular area, it is certainly possible to exceed that point.

There are various ways in which the quality of a recreation area can be maintained by skillful designs which makes areas seem less fully occupied than they really are; by prompt and full maintenance, so that the inevitable litter and other evidences of too many people do not accumulate; by teaching recreationists better manners; and in others. Moreover, most outdoor recreation areas experience severe peaks in use at popular times, with often very little use during a good part of the year, week, or day. Spreading use a little more evenly will help to maintain the quality of the experience. But, in the end, we may simply have to establish total use ceilings, beyond which we cannot permit further crowding because it would greatly reduce the value of the experience to everyone. It will be much easier to impose and enforce use ceilings if the acreage of other suitable areas expands fast enough so that people can be diverted to some other area.

PROBLEMS EMERGING FROM THE NEW LEISURE

By Lawrence L. Suhm, Director, Center for Leisure Resources Development, University of Wisconsin

Several speakers have already called our attention to some of the major problems emerging from the new leisure. I am sure we will hear about others. However, I should like to call your attention to seven problems which, based upon my experiences as director of the Center for Leisure Resources Development, appear to rank among the most crucial in terms of our society's difficulties in adjusting to leisure as a central concern of life.

The first problem is that of definition. We have yet to agree on what leisure really means. Consequently, communication about leisure is seriously hampered. The importance of coming to grips with this problem has been pointed out by Clifton Fadiman who wrote in an article in *The Saturday Review:* "Upon an acute understanding of the meaning of the word *leisure* our lives during the next hundred years may well in part depend."[1]

When we have one of the foremost spokesmen of the American profession saying, "Leisure is essentially a block of time"[2], while Sebastian de Grazia in his monumental study *Of Time, Work and Leisure* says that "leisure refers to a state of being, a condition of man"[3], we can see why some confusion might arise.

As long as we continue to equate the mere quantitative term *free time* with the distinctly qualitative concept of leisure we shall find it difficult to arouse public and official concern for the problems emerging from the new leisure.

I think that the problem of defining leisure arises from the fact that people tend to regard leisure from a highly personal point of view. As a result, people define leisure in terms of their own personal responses, needs and interests.

This personalization of leisure leads to the second problem: the inadequacy of community responses to the leisure needs of the people. While there are a large number and variety of agencies, institutions and public and private organizations planning programs and activities, there is no institutional framework for ministering to the overall leisure needs of the community. Like individuals, our institutions too hold narrow views as to what constitutes an appropriate environment for leisure living. The result is a mushrooming of public, private and semi-public programs fighting tooth and nail with each other for space, for funds, and for clientele. The emphasis is usually either on the program or the resources. Seldom is much thought given to the leisure needs of the people—except insofar as they can be counted as numbers of participants.

The third problem arises from the second. This is the problem of catering to the least common denominator. The competition for clientele ultimately leads to an emphasis upon the programs which attract the largest numbers and a stifling of those which fail to do so.

Mass leisure leads to mass culture which is fostered by the mass media—all of which create a value system based upon quantity rather than quality.

A good example of this can be found in the uses currently being made of the findings of the Outdoor Recreation Resources Review Commission. The assumption is made that if more people preferred camping or pleasure driving than attending outdoor concerts and drama in 1960, then camping and driving facilities are the resources that should be developed for the year 2000 rather than concert and drama facilities. Few planners bother to note that almost a third of those who participated in the survey said they did not participate in outdoor concerts or drama as often as they would like because of the lack of available facilities. Another 25 percent said the main reason was lack of time.

If those who are in charge of planning for the future of leisure in America are going to respond, as the commercial interests do, in terms of present demand, how can we expect the public to improve its uses of leisure in the future? If we force the public to use leisure time on golfing or pleasure driving or camping because these are the kinds of offerings being made available, how can we expect anything but increasing amounts of participation in these activities?

This brings up a fourth problem emerging from the new leisure. That is, the problem of inadequate education for the new leisure. I have already mentioned the failure of our public and private leisure planning institutions to help prepare our citizens for anything different from what has been offered in the past. But what of our specialized institutions of education, the schools? What are they doing to prepare our citizens for the new leisure?

The evidence suggests that the schools, at all levels, have done little in the way of seriously facing the challenge of preparing young people for leisure. Long ago Aristotle proclaimed "The aim of education is the wise use of leisure" and John Dewey wrote 50 years ago: "Education has no more serious responsibility than making adequate provision for enjoyment of recreative leisure, not only for the sake of immediate health, but still more if possible for the sake of its lasting effect upon habits of mind."[4]

How well are the schools doing their job in this respect? Two studies are illustrative of the findings. In an article entitled "Are Schools Developing Resources for Leisure?" there is a report of a survey of women university graduates which states: ". . . Only three per cent of some 30,000 women graduates thought their education had been valuable for the development of resources for leisure time pursuits."[5]

Just last year the Wayne State University Alumni News carried the results of a survey among graduates inquiring as to how well the University had prepared them for various adult roles. The report concluded: "Preparation for leisure time activities was considered the most unsatisfactory."[6]

The tragic failure of our schools to prepare our citizens for the worthy use of leisure time has been to a large extent responsible for the fifth problem emerging from the new leisure. This is the problem of the widespread inability to cope with increased quantities of leisure time.

As one psychiatrist pointed out at a recent conference on leisure, "A great majority of our people are not emotionally or psychologically ready for free time." Perhaps this is why the Gallup polls find that over half of the labor union members polled in their nationwide surveys are opposed to any shortening of the work week even if assured the same income for less hours of work. Perhaps this is why a Fortune Magazine survey of New York City executives found that nearly 90 percent would go on working even if assured an adequate lifetime income.

Perhaps this is where our psychiatrists are coming up with terms such as weekend neurosis and adopting terms such as "freizeitsuchtigkeit", meaning free time sickness or mania to describe a whole new set of psychiatric disorders related to the inability to cope with increased leisure time.

This inability to cope with leisure is related to our sixth problem emerging from the new leisure. I refer to the widespread feeling of guilt and discomfort related to leisure in our society.

We seem to have so exalted work in this country that we find leisure difficult to face. In his book *Religion and Leisure in America* Robert Lee observes that "In this respect we are more related to the nineteenth century—if not, indeed, to the sixteenth century—than we are to the decade of the sixties in twentieth century America".[7]

Anyone who thinks that the so-called Protestant Ethic is the main source of present day discomfort with leisure need only turn to the writings of a University of Illinois professor of recreation who tells us: "Work, of course, precedes leisure which, in turn, may be our reward for having fulfilled a useful role in society".[8]

The implication, of course, is clear—that the individual at leisure is not fulfilling a useful role in society. Elsewhere the professor tells us: "Work carries with it the feelings of purposefulness and usefulness which are so indispensable to our self-respect".[9]

Small wonder we are guilt ridden about leisure if even our leisure educators are telling us, by implication at least, that leisure can be neither purposeful nor useful and can, therefore, not allow one to retain one's self-respect.

This reference to leisure educators leads to the final problem emerging from the new leisure, the failure of society to provide leadership for leisure.

Basically leisure is a condition of freedom—freedom from externally imposed obligations upon time and energy uses. But the ability to utilize this freedom can only come with preparation, guidance, experience and in an environment which allows the exercise of freedom. As Frank Barron writes in his book, *Creativity and Mental Health,* "The condition of freedom, or complete consciousness, would entail complete assumption of responsibility for one's self."[10]

As a nation, we cannot afford to allow our citizens the kind of freedom which leisure requires without, at the same time, providing the kind of leadership that will channel the time and energy resources of the people toward meaningful and beneficial goals.

We already have the raw material of free time in abundance. Leisure is the condition of personal freedom in which free time can find its meaning. But we desperately need to find and develop leaders who can help us to make the transition from a work-centered society to a leisure-centered society without losing our way in the process.

It is simple enough to make up a list of problems emerging from the new leisure. And it is good fun to harangue others—especially those not present—for their failure to confront and effectively provide solutions to these problems. However, I think this is a negative approach. Besides, it doesn't get us anywhere. Once we have identified the problems we ought to move on to suggesting ways of solving them, because we do have the resources, the institutions, the abundance and the people who can solve them.

The title of this conference, "The Challenge of the New Leisure" is a more positive approach. It suggests an exciting, stimulating confrontation with a whole new way of life that is rapidly unfolding before the American people. I should now like to suggest some ways for us to face the challenges of the new leisure.

First of all there is the challenge of defining and understanding our terms. Dr. Garnet Larson faced that challenge yesterday in her stimulating presentation. She clearly set leisure apart from free time, idleness, play, recreation, and wasted time.

Leisure is not activity and leisure is not a block of time. And leisure has no purpose or function beyond its own existence. Its justification and value are inherent within it.

What then is it? Why do people seek it? What is its value? And why are we here talking so intensively about it?

Leisure is simply a human condition. Leisure is a condition of freedom from externally imposed obligations upon time and energy uses. As such, it is, as Cicero says, "the supremely desirable object of all sane and good men", and Socrates called it "the best of all possessions." More recently Sebastian de Grazia tells us, "Leisure refers to a state of being, a condition of man which few desire and fewer achieve."

When an individual really achieves the condition of leisure, there is no question, for him at least, as to what he should do with it. He already knows because the very process of attaining leisure presupposes the acquisition of the skills, knowledge, resources and maturity to know what to do with the freedom of leisure.

Our society and its institutions can give a man free time, adequate income and outdoor recreation resources. But we cannot give a man leisure. We can create the conditions which make leisure more accessible and more satisfying, but we cannot create leisure.

Man himself must choose to have leisure; he must choose to prefer it over other human conditions. We can not force him to have it as we force free time upon him through shorter work weeks, unemployment and early retirement. We can not force him to choose leisure as we force our citizens to choose idleness through our failure to provide community resources for free time activities.

Once we can learn to differentiate between the condition of leisure and the activities of play, places of recreation, and the quantitative entity that is free time, then perhaps we can more adequately face another challenge.

The second challenge is that of creating adequate community responses to the leisure needs of the people. I refer here to the necessity of creating within our communities an environment in which leisure will become possible or at least more easily attainable.

Let me clarify my meaning with an illustration—an admittedly extreme one. Some years ago I spent six months working in a rural

Mexican village as a recreation specialist on a UNESCO Project. The villagers there had a great deal of free time in the evenings, on weekends, on holidays and in bad weather when they couldn't work in the fields. The village school went only up to sixth grade and most people were functionally illiterate within a few years after leaving school. Recreation facilities consisted of a volleyball-basketball court without boards, a dust covered soccer field and some combination billiard halls and taverns. There was one radio, one telephone, and no TV sets in the village of 5,000. A traveling western type film was shown weekly on Friday nights. Health conditions in the village were such that life expectancy was about 35 years.

In this situation there was free time and some recreational outlets and resources; but one could hardly describe the environment as one in which the condition of leisure could easily be attained. The opportunities to develop or exercise leisure were simply too meager.

A more recent example concerns a neighbor of mine, a retired minister. His desire is to exercise his leisure by writing. But he lives in a neighborhood filled with young children and barking dogs. The man has been so irritated and frustrated by the distracting noises within earshot of his study that he now spends his free time recording the sounds of the barking dogs on a tape recorder and keeping track in a little black book of the date, time, and duration of each dog's bark.

I submit to you that this man's leisure has been destroyed by a noisy neighborhood. The man has free time, education, resources, interests, skills and motivation for leisure. He is simply in the wrong neighborhood to exercise it. So long as he is restrained from using his time and energy in his chosen manner he has no leisure.

What we need to do is to develop the kinds of environments in our communities that will make leisure possible. This is not simply a matter of planning more Friday night square dances, or building community drag strips for the hot rodders or organizing more Little League teams.

What it does mean is the creation of total environments in which individuals can discover, experiment with, learn, practice, and exercise those pursuits and interests in which they find meaning, purpose and satisfaction.

This certainly sounds like a huge order—not to mention an expensive proposition. If this sounds too difficult and costly, just remember that it was also difficult and costly to provide food, clothing, and shelter for virtually all our citizens. Today our material abundance is such that, properly distributed, we could feed five times our present population. We have tens of thousands of our citizens working overseas and some five million citizens who are not apparently needed in our labor force. We have the manpower and the abundance to do the job I am suggesting if we only learn to organize and allocate our human and material resources.

If every community and every state were to organize departments of leisure resources development to focus attention upon and channel resources into the creation of environments for leisure living we would soon witness the greatest improvement in patterns of American living in history.

This then brings to mind the next challenge—to improve the quality of leisure in America. As I pointed out earlier in my listing of problems emerging from the new leisure, the present situation emphasizes mediocrity and stiflles creative effort by catering to the least common denominator. This tends to occur because every public and private institution or agency serving leisure time interests is competing for the time, interest, and dollars of the public at leisure.

With departments of leisure resources development operating at the local and state levels it would be possible to: first, identify the leisure needs of the people; second, identify the presently existing leisure resources of the community, whether these be public, private or what; and, finally, encourage the development of resources, institutions and programs to fulfill unmet needs of the people.

The coordination and communication between such efforts would assure that even the most unusual or particular leisure interests would find means of expression.

The next challenge is that related to the improvement of education for leisure. While this is by no means a task for the schools above, these institutions have the advantage of prolonged contact with our young people over a long and intensive period and they have the people who are most prepared by training to carry out an educational function. Unfortunately, the schools are among the most conservative institutions in our society. It may take something like another Sputnik to budge them again to take another look at their curriculums and their functions.

What frightens most educational administrators is the thought of crowding their already filled schedule—especially with what the public calls frills. What they mean is basket weaving and sunset painting courses.

With a little imagination they might realize that they could educate for leisure largely within the present curriculum and without sacrifice of other important educational goals. As Justice Arthur Goldberg of the Supreme Court said in a recent speech: "The time is overdue for schools to drop their traditional policy of isolating leisure education on the island of extra-curricular activities and bring it into the main stream of the school curriculum itself."[11]

It is difficult to imagine a subject in the school curriculum that could not be taught from the point of view of preparation for leisure as well as for a vocational aim.

The next challenge is that of developing the means for a gradual adjustment to leisure so as to avoid the problems of leisure neurosis and other disorders.

Here again the schools could have an important role by developing leisure guidance programs just as they have so successfully done with vocational guidance for young people. Family counseling services and industrial counselors could help too by assisting families or individuals preparing for retirement to make the transition from job-centered living to leisure-centered living a smooth one.

I have long thought it was foolish that retirement should be a sudden and complete separation of a man from his job. Is the man a valued productive employee one day and of no value the next? Why can't a man retire gradually, either by dropping to half-days at first or else by taking increasingly longer vacations each year over a period of years? U. S. Steel is working in this direction by providing 13-week sabbaticals to long term employees every five years.

In a proposal I developed recently I have suggested as a means for reducing automation-induced unemployment that an employment adjustment fund be set up which would enable employees to take off from their jobs at 85 percent of regular pay in order to go back to school, retire early, or take extended vacations. The fund would be financed by one hour's pay per week being paid into the fund by the employee, the employer, and the federal government. Time would be built up in the employee's account at the rate of 2½ days per month or one year for every ten years of employment.

The next challenge of the new leisure is related to the problem of guilt and discomfort about leisure. The challenge is for our social, educational and religious institutions to develop a more positive approach to leisure and its uses.

Instead of condemning our young people for having too much freedom in leisure let us begin to suggest ways and develop the means for them to use their leisure more constructively and meaningfully. Instead of regarding as sinful and foolish the leisure time pursuits of our citizens, let us develop better ones.

Anyone observing the response of our young people to the Peace Corps, in which there were ten applicants for every opening, must be cognizant that our young people will respond to interesting and meaningful challenges. Certainly there are thousands of such challenges in our own communities to attract young and old alike to use their leisure as volunteers.

The responses of some of our communities to certain problems growing out of poor uses of free time is little short of shocking. If there is a trouble maker in the social center he is ejected; if there is a problem of teenage drinking the community moves to raise the legal drinking age; if there is vandalism in the park, the park is closed during evening hours; if skate boards or go-karts prove dangerous, then laws are passed against their use.

Such negative responses on the part of our communities and their institutions are bound to result in frustrations that will have to seek outlets—often in more destructive forms than the ones that were suppressed.

Wouldn't it be far better to guide and channel these kinds of interests and experiments in ways that will be both beneficial to the community and attractive to the participants?

This perhaps leads us to our final challenge of the new leisure—the challenge to discover and develop leaders for leisure. This might well be the greatest challenge because it is not only the most difficult problem of leisure but it is the most crucial need.

We can hardly begin facing the challenges of leisure without some good intelligent leadership. There is not one single university in the United States that is training, much less educating. leaders for leisure. Yes, there are many schools training outdoor recreation planners. hospital recreation therapists, industrial recreation leaders, community center directors. and bowling center managers. But all the recreation curriculums in the United States turn out less than 500 graduates per year.

One university reports an average of eight job offers for every graduate of their curriculum.

If there are so few trained leaders even in the fields of recreation how are we to get the kind of leadership required for the much broader field of leisure resources development?

I confess to not have an immediate answer to that challenge. But I do feel that out of conferences such as this and the one being held here tomorrow and on other occasions throughout the country, word of the need will be spread. And out of that need and the growing realization that a new kind of life is emerging in America will come the response from the people. The leaders will appear and the challenge of the new leisure will be met and we will go on to a new level of human experience, the like of which has never been known in this or any previous civilization.

FOOTNOTES

[1] Clifton Fadiman, **Boredom, Brainstorms and Bombs:** The Saturday Review, Aug. 31, 1957, p. 7.

[2] Charles K. Brightbill, **Man and Leisure—a Philosophy of Recreation,** Englewood Cliffs, N. J.: Prentice-Hall, 1961, p. 20.

[3] Sebastian de Grazia, **Of Time, Work, and Leisure,** N. Y.: The Twentieth Century Fund, 1962, p. 21.

[4] John Dewey, **Democracy and Education,** N. Y.: MacMillan Co., 1916, p. 241.

[5] Charles A. Bucher, **Are Schools Developing Resources for Leisure:** New York State Education, June 1956, p. 612.

[6] Wayne State University Alumni News, January 1964, p. 4.

[7] Robert Lee, **Religion and Leisure in America,** N. Y.: Abingdon Press, 1964, p. 11.

[8] Brightbill, **op. cit.** p. 24.

[9] Charles K. Brightbill, **The Challenge of Leisure,** Prentice-Hall, Inc., 1960, p. 9.

[10] Frank Barron, **Creativity and Psychological Health; Origins of Personal Vitality and Creative Freedom,** Princeton, N. J.: Van Nostrand, 1963, p. 269.

[11] Arthur Goldberg, **Creative Use of Leisure Time.** Musical America, December 1963, p. 161.

SYMPOSIUM: PREPARATION FOR THE NEW LEISURE

WHAT NEEDS TO BE DONE?

By Otto G. Hoiberg, Head,
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It is a truism that opportunities for which one is not prepared are likely to be lost by default. This applies to all phases of human living and has been dramatically portrayed in the Biblical story of the five foolish maidens who missed the marriage feast because their lamps were short of oil.

The relevance of this truth to the problem of leisure time is obvious everywhere about us. Here, for example, is a man who has retired from a life of hard work in factory or office to a life of unhappiness and personal deterioration because he has never learned to make use of his leisure time in a creative manner. The few hours of daily leisure which were a void during his working years had no adverse effect upon his mental state at that time, but when these were transformed into total leisure at retirement, they became a millstone about his neck. He is now unable to take advantage of the opportunities for creative leisure which surround him because he is either unaware of them or they mean nothing to him.

Now, what can be done to help people prepare themselves for constructive use of leisure time as a lifelong proposition? What kind of preparations should be made and by whom?

The Individual Person. I suppose the most critical factor in adequate preparation for the new leisure is found in the individual person, himself. Unless he takes an interest in this problem personally, no amount of effort by society, no complex of programs and facilities however wonderful, will be of any use to him.

There is good reason to believe that one's attitude toward leisure begins to take shape in early childhood, maturing eventually as a rather deep-rooted affair. Among the adult problem types which develop are three of which we must be particularly conscious. First, we all know certain people who simply do not want leisure because it is regarded as sinful, gives rise to feelings of guilt, restricts immediate earnings, or is looked upon as nothing but a waste of time. These *leisure-spurners* incidentally are found in all walks of life. Unless they can redefine the situation in their own minds, these people will go through life with their noses to the proverbial grindstone, by-passing much of the real joy of living. Their principal task in preparing for the new leisure is to acquire an entirely new concept of leisure as something legitimate, wholesome, and quite essential to normal human living.

A second type of problem-adult includes those who are involved in so many activities that leisure time, while actually desired, can not be squeezed into their hectic schedules from day to day. These may be called the *fast-pacers.* Parenthetically, I would venture a guess that a good many of the persons attending the present conference on leisure will fall into this category. The fast-pacers merely need to recognize that the world in all probability will not collapse if they drop a few of their activities and that they will last longer and probably accomplish more over a lifetime if they pause to breathe, i.e., to relax and have a little fun from time to time.

The third comprises the *at-lossers,* a very substantial number of people who have leisure time on their hands but who are at a loss when it comes to using it in a satisfying manner. It is generally difficult for society to help the leisure-spurners and the fast-pacers to overcome their mental quirks: but there is much that can be done for the at-lossers through educational programs of many kinds, especially if the educational treatment is begun before old age sets in. By way of illustration, let us examine briefly a few channels through which preparation for creative use of leisure needs to be given renewed emphasis during the years which lie ahead.

The Public School. In many school districts throughout the United States, the compulsory school years are considered to be the only legitimate area of concern. Adult education for effective living may be essential in a democratic nation, but it is hardly regarded as a responsibility of the public school. In urban centers of any size, of course, this ordinarily is not true; but a great undeveloped potential is found in the smaller towns and cities throughout the land; and this potential needs to be developed, not least in the interest of preparing our people for creative leisure time pursuits.

In 1947 I had the pleasure of visiting the Impington village school in England. Here was a school designed architecturally and programwise to meet the needs of all people in the community, regardless of age. The headmaster explained to us that the school's faculty had a very simple way of judging the effectiveness of their work with pupils during the compulsory school years. If a pupil, after graduation, never set foot in the school again, their work with him was considered to have been a failure. If, on the other hand, he came back from time to time through the ensuing years to participate in one or more phases of their broad adult education offerings on a voluntary basis, they then felt that they had succeeded in their mission.

If this concept of the "community school" could really take root in the public schools of our nation, it could become a tremendous educational influence for the constructive use of leisure time.

A footnote might be added here concerning our institutions of higher learning. Colleges and universities have two special responsibilities relating to the problem under discussion. One of these is to conduct research in the many facets of leisure—sociological, economic, political, psychological, and biological. The other is to train leaders for work in this important field.

The Church. The problem of preparing people for constructive use of leisure time is related also to the church in many ways. Let me mention only two imperatives at this time. In First Corinthians 6, the human body is referred to as the "temple of the Holy Spirit within you". This passage of Scripture represents a challenge for adequate care of the human body as a fitting temple for the Holy Spirit and thus brings us directly into the realm of recreation and other forms of leisure-time activity. This message ought to be emphasized more from the pulpit than it is today.

A second imperative for the church is essentially remedial in nature. The so-called Protestant Ethic has through the years placed great stress upon *work,* with the result that many good people have tended to view the enjoyment of leisure as something sinful, as something that ought to make a good Christian feel guilty. If this is a misconception, as it unquestionably is, the church has a reorientation task to perform in establishing the fact that wholesome enjoyment of leisure time is as essential and legitimate a part of the Christian value system as hard and conscientious work.

The Community. Perhaps as a by-product of the early pioneer's preoccupation with the rigors of making a living, American communities have been rather slow in developing public facilities and programs in recreation and the cultural arts. With a new world of leisure now in process of realization, it is high time that adequate attention be given to this. Voluntary organizations will continue to play a significant role, but they must be given greater support from public sources.

In an article entitled "A Comprehensive Plan for the Wise Use of Leisure," James C. Charlesworth suggests that the time has come for government to take "prime responsibility for the wise use of leisure" and proposes state departments of leisure with appropriate sub-organizations at district or county levels. In similar vein, there is much discussion of greater participation by the federal government in promotion of the cultural arts nationally.

Whatever may develop on the state or federal levels, the critical element in the overall picture remains the local community. It is here that the people live who, in the final analysis, must plan, support, and participate in the broader leisure time programs.

In Nebraska alone there are today 117 local planning commissions, mostly of recent origin. One desirable function of each of these commissions is to prepare a comprehensive community plan for the future. It is imperative that these plans take cognizance of the need for physical facilities relating to leisure time pursuits and incorporate them on a basis of full equality with other phases of the community plan. With adequate physical facilities at hand, imaginative and well-rounded programs must then be developed to meet the evolving needs of the new day.

ROLE OF THE CHURCH, by the Rev. Warren Ost, Director, Christian Ministry with People in Leisure-Recreation, National Council of Churches

I am a professional leisurite. I tried the first five years I was on the job as director of the Ministry to National Parks to convince people that I worked, but they only laughed.

The church has six responsibilities in meeting the challenge of the new leisure:

(1) To stimulate interest.
(2) To collect information and to provide reconciliation.
(3) To discover some of the theological implications.
(4) To discover its role in training for leisure.
(5) To participate in community action instead of cleaning up messes.
(6) To provide ministries in leisure.

Larry Suhm said to me he has tried to get the clergy to participate in leisure discussions but he can't get them to come. One of the reasons we are having a series of 15 regional conferences is to stimulate interest among clergymen.

It is a very confusing kind of pattern. Literature is coming out so fast you really don't know where to begin or how much to read. For example, two recent books indicate the extremes. The first book is *Pleasure Begins in Bed,* the other, *Fun in the Funeral.*

In seeking information about leisure in its vast complexity we cannot be afraid of conflict. A leading executive with 40 years' experience in one of the largest resort areas in America told me that the leisure movement is developing so fast he feels unable to deal with it.

One difficulty is vocabulary. Speakers tell us we must not confuse leisure, free time, lapse time and freedom. Everybody is mixed up.

One of the responsibilities and opportunities of the church is to provide an arena where the different disciplines can come together, not only to talk to church leaders but to talk to each other. Leisure in America is not a rural problem that can be solved with rural sociology and new church gimmicks. It is an urban problem in a rural setting. The superintendent of Mt. Rainer National Park says that we no longer build picnic areas on grassy spots. People from cities don't want them. Furthermore, they are too costly to maintain. This is a dramatic example of leisure in a rural setting with the implication of an urban culture.

You have talked about the work ethic. Many Christians get from the first chapter of Genesis the idea that God rested on the seventh day because he had earned the rest in creating the world, rather than the Biblical concept that rest is a part of the cycle of God's creation and that leisure is not a reward for work. It is a gift of God and part of God's grace.

Many believe that pleasure is sinful. This has been built into us by the rural Victorian, Puritan tradition. One of the dramatic things they did at the Lutheran conference on outdoor recreation was to have Dr. Harold Belgum bring in some poetry and ask the men to read it and then discuss it. They raised their hands and said, "Teacher, what are we to talk about?" People don't know how to talk with each other about their emotions. They are afraid of them.

Can we trust our senses to be the communication of the Grace of God? Part of our problem with the church in terms of leisure is our lack of such trust.

There is much talk about education for leisure. If we could just educate people and get them excited everything would be all right. It seems to me one of the significant contributions of the church is to say that man is a sinner and no amount of educating will be much help unless he has a new heart. Only then can the enjoyment and excitement of the new leisure come about.

If leisure is freedom and discovery, according to the Christian point of view the only way a man can be really free is when he is God's man.

Another function of the church is training for leisure. The church has generally been suspicious of the recreation movement as a fun and games program beneath its own theological dignity. Ours was the theological function to bring man to God. As if through man's leisure he could not come to God!

One of the ways the church expresses its real concerns is to bureaucratize them. There is only one denomination with a department of leisure and recreation and only one as far as I know at the whole church level with a department of recreation. We have camps and conferences but these are ostensibly for other purposes.

We have never taken art seriously either. In the NCC the Department of Worship and the Arts has never been able to finance itself. The arts of our culture, music, drama, etc, have been nourished in the cradle of the church and yet we have forgotten them, so much so that when the Rockefeller report on the performing arts appeared there was no churchman on the list. Probably the laymen were churchmen but I doubt whether there was any articulation of the church's role in the performing arts. Yet they find the greatest participation at the local level in choral singing. How many ministers know very much about the role of music and the arts in training people for leisure?

Another role of the church is in community action. Too frequently the church merely comes around to clean up the mess and make ethical pronouncements about the things that are wrong with social activities. With the great expansion and need for recreational resources the church needs to be in on the planning stage.

The White House Conference on Natural Beauty is probably the greatest conservation event in my lifetime and probably in American history. There were a few individually interested people from the church but official representation from church bodies was not what it should be.

Finally the church has the challenge of providing ministries in new leisure. One of the findings of the Commission on Christian Ministry with People in Leisure-Recreation has been that in tourism, or the resort community, you get an isolated microcosm of the complex problems of leisure. In a resort community are found juvenile delinquency, boredom, motel morality, mobility, isolation from the whole church. This is one place where the church must begin to do something if it is to survive. In addition to the ministry in 42 national parks with 300 clergymen and students, we have developed some exciting new ministries. We sponsor a chaplain on the gambling strip in Las Vegas to see what effective means of communication the church can provide in this kind of industry. The church is coordinating the ministry to skiing areas, discovering new ways to be relevant in the skier's world. The chairman of our commission is the Episcopal Bishop of Montana. He says we ought to have a symbol for our ministry of an altar on skis going down hill.

The most recent development in our office is the coffee house study, interestingly enough financed by the National Coffee Association. This is an interesting example of a business interest helping the church to discover what seems to be a new phenomenon—the successor to the teen canteen—a neutral ground where young people can come together to talk about their problems. They are establishing coffee houses in Harlem as a way to let off civil rights steam in areas of racial unrest.

On our way west in July we made a brief stop at one of our very favorite spots in Kentucky, Shakerstown or Pleasant Hill. The motto of the Shakers was, "We have our eyes to God and our hands to work." In our day this is dramatically reoriented in the life of Shakerstown "with eyes to God and hands at leisure."

PROBLEMS OF FARM PEOPLE, by H. J. Schweitzer,

Assistant Professor, Rural Sociology Extension, College of Agriculture,
University of Illinois

As far as I have been able to determine, few discussions of the new leisure in our society have dealt specifically with the farmer's leisure, or lack of it. This may be because farmers as self-employed businessmen are not expected to share in the new leisure, or else farmers are not considered to be any different in respect to their leisure time from any other occupational group. Neither assumption, in my opinion, is valid and, therefore, I'd like to assume the risk of narrowing my brief remarks to these families who are involved in the production of food and fiber.

Leisure is not easily identified in farming. In fact, a most common complaint among commercial farmers is that there is very little of it. Even underemployed farmers on inadequate units generally do not think of their time which is unoccupied by farm duties as leisure time. Free time in farming is usually not set off by distinct boundaries from existence and subsistence time to the same degree that it is in some other vocations. It is often interspersed to the point of being concealed and it is usually highly irregular in occurrence. The farm family's schedule of intense seasonal activity, interruptions by unavoidable weather and working conditions, regular chores, combined family and business trips to town, visits with neighbors across the line fence or in the barnyard, scattered bits of family recreation and time spent in community activities or in farm-related hobbies add up to a complex mixture of existence, subsistence and free or leisure time. It is no wonder that most farmers starting with chores early in the morning and ending with chores late at night feel that leisure is something that only other people have.

I know of few vocational groups, however, that need to give more thought to the use of leisure time and to prepare more for it than farmers. In the first place, most farm families need to recognize and appreciate more fully the characteristics of the free time they have. Secondly, many more need to plan conscientiously to take maximum advantage of their free time. Finally, as entrepreneurs, they all need to re-examine carefully their values and goals which in the long run determine the balance they will achieve between leisure and work.

Because the free time of farmers is generally unstructured, it is often unrecognized and unappreciated by many farm families. Often farmers who look longingly at the 40-hour-and-less work week, paid vacations, long week-ends and workless legal holidays enjoyed by many workers have reason to complain about their lot. This is particularly true of general livestock and dairy farmers who find their chores waiting for them every day of every week. It is less true of cash crop farmers who have seasons of relatively light work loads. However, it is probably unrealistic for farmers to compare their hours of work with wage earners or many salaried workers. A better comparison would be with other entrepreneurs, persons who organize and manage a business undertaking, assuming a risk for the sake of a profit. Less disparity in leisure exists here.

Highly prized and defended by farm families is the freedom they have in managing their time. The farm owner-operator or tenant does not have to punch a timeclock, is not penalized by a foreman or manager for tardiness or absences, and does not have a daily quota of work to meet. Needless to say, this freedom is the envy of wage earners everywhere. However, this freedom can become an Achilles heel for farmers who seen unable to plan effectively the use of their time and consequently become caught in an endless round of drudgery or else never settle down to work.

Because the farmer's free or leisure time is unique, dispersed, and usually unstructured, it is extremely important that the farm family conscientiously plan to use whatever free time is available to its best advantage. Because chores must be done every day, too many families resign themselves psychologically to a life of being tied down. With the zest of looking forward to a change of pace and scenery gone, the farmer may slip into poor work habits, dawdle over little jobs, passing time in town until it is choretime again, spending Sunday in a routine of sameness and ending the day or week with no re-creation whatsoever.

While it is true that the same amount of work might be done in half the time and consequently an occasional day or half day could be taken off with no adverse effect upon the farm business, it is apparent that this will not happen without preparation and planning. Some families I know make all kinds of ingenious arrangements to get the necessary work done and still have sizable blocks of time for family or individual leisure. Certainly more and more farm families are taking regular vacations, some of them quite extensive. It is my observation, however, that the majority of farm families tend to let free time slip between their fingers unused in terms of quality because of poor planning or because they have never seriously considered ways of organizing their enterprises to effectively lighten their work load.

This brief comment on the importance of planning for leisure in farming leads immediately to the third and final point I'd like to raise. Since most farmers function as entrepreneurs making most of their own business decisions, their basic values and goals determine how they will allocate their resources of labor, land, and capital. The increasing production per acre and per farm worker due to improved technology, better knowledge and management is such a commonplace achievement in agriculture that it no longer attracts much attention. However, it is probably true that labor-saving devices, mechanization, and improved technology have not resulted in great increases in leisure time for most farm families. Many jobs have been lightened, much hand labor and drudgery has been eliminated, and many operations have been speeded up. But, in general, these advances have been capitalized into larger farm units, more intensive operations, greatly expanded output, and higher levels of living rather than marked increases in leisure time.

While the level of farm living has improved greatly, some farmers feel that they have been forced to move in this direction involuntarily. They point to the continuing research and experimentation at universities and in industry, the rapid development and aggressive promotion of bigger, better, and more expensive farm machinery by industry, the constant emphasis upon the new and the spectacular in agriculture by the press and the radio and, of course, the cost-price squeeze which makes farmers run faster and faster just to hold their position.

In the final analysis, however, it is the individual farmer and his family who make management decisions and the kinds of decisions they make rest upon what they value and what their goals are. To some, the development of a new machine, a six-bottom tractor and plow for instance, means shorter hours, more timely operations, and more free time. To others, it means the opportunity to do custom work off the farm or to hold a second job in town. Still others view it as a way of operating more land, enlarging their own operations, and farming more efficiently. The goal of a higher level of living for the family may be the same in each case. The difference in viewpoint results from a complex of situational factors, both economic and social, the underlying goals of the family and the basic values which determine both the goals and the means.

If the new leisure comes to farm families, as I expect it is already doing, it will do so because of labor and time-saving developments coupled with a system of goals and values on the part of farmers which place a higher priority upon quality living than mere accumulation. Sound farm management practices, high value placed upon family and community life, realistic goals in terms of acquisition of property, and the ability to make intelligent and independent decisions in keeping with these values and goals are prime prerequisites for high quality farm life.

In summary, farm families without exception do have free time, perhaps more than most of them realize. Because this free time is usually irregular in occurrence and unstructured in nature it is often unrecognized and unappreciated. To make these bits of free time meaningful and recreative farm families must conscientiously plan to make the best use of them. Finally, the values and goals of farm people passed down from generation to generation and reinforced or changed by society determine whether the free time created by improvements in agricultural technology and mechanization will result in a more meaningful rural life.

RECREATION AND PARKS, by Arthur E. Todd,
Director of Field Services, National Recreation Association

The purpose of the organization I represent is to help all people find opportunities for the satisfying use of their leisure time. It helps communities prepare for the leisure of their people. Therefore, I believe it is appropriate for me to tell you what we are doing. We want people to know about and make use of our services.

I believe most of you know the National Recreation Association. We have worked together through the years in many different ways. Some of you have worked with our field representatives in your states or communities, others have participated in training workshops, have attended district recreation conferences or the National Congress, and many have received publications or used our personnel service. The demand for our ongoing services has increased with the increase in leisure and the growing desire for recreation facilities and programs. But growth and increasing demand are not all that is involved. It is not just a matter of more of the same. New situations and changes in our country and our way of life call for new services and different approaches to old ones.

By far the most significant is a merger of several national recreation and park organizations which is about to take place. Discussions and negotiations have been going on for several years between the American Institute of Park Executives, the American Recreation Society, and the National Recreation Association to join together and form one unified organization to serve the recreation and park field.

Now, all three groups with the addition of the National Conference on State Parks have agreed to merge into a single organization to be called the National Recreation and Parks Association. Only some technicalities pertaining to tax exemption and the constitution remain to be worked out. By pooling our resources, we expect to be able to provide more and better service and to eliminate the duplication and confusion that has existed. This merger will bring about a marriage of professional and lay leaders which is unique in the country and is being watched closely by the doctors, lawyers, social workers, and other groups. There will be a professional division, a lay or volunteer division, and a service arm which will provide expanded services to communities and states and the nation.

At this point no one can say exactly what will be changed or added, but I can tell you about several things we have done during the last year or so.

As the people flock out of the cities into the suburbs, the counties have assumed a more dominant role and have become the logical unit of government to handle many functions including recreation and parks. Yet, we find that of the more than 3,000 counties in the United States only about 300 of them have park or recreation departments. Therefore, this year we established a county recreation service and employed a national county recreation and parks consultant. This is a joint service with the National Association of Counties. Through the development of county park and recreation programs, both the suburbanites and the small town and rural people will benefit.

Much of the impetus for local, county, and state action is fed by a stream of federal legislation, administrative policies, and grants in aid. We need to be in day-to-day touch with what is going on, before decisions are made, to transmit local thinking and to report back impending national action. There is a need to translate and interpret federal legislation and programs to the communities in terms which they can understand and profit by. Therefore, early this year we opened a Washington office and, as one of the first steps, began to publish a Washington letter.

Every need, every challenge is a local challenge, but the village, the town, and the city are affected by what happens outside their limits too, county-wide, state-wide, nation-wide. That's why the association works at every level to serve the people where they are.

There is a great need for research in leisure and recreation. Hopefully our new National Recreation and Park Association will move rapidly in this direction. As a start, NRA established a National Institute of Recreation Research and has been issuing "The Research Letter" for over a year. A compilation of research in recreation has just been published.

We are keenly aware of the need for more and better professional training, for dynamic leadership in the development and training of volunteers, and for public education. I am confident that our new organization will soon move forward on these and other fronts.

ROLE OF GOVERNMENT IN THE NEW LEISURE

By George F. Baggley, Associate Regional Director,
Midwest Region, National Park Service

It is a privilege to join with your Association in a discussion of "The Role of Government in the New Leisure". The use of leisure time is undoubtedly one of the most vital concerns of our day.

So that we may all use the same frame of reference, however, we should for the purpose of these discussions define both leisure and government. I am sure they both mean something different to each of us. I well remember for example, some years ago, of hoping the day would come when I would have time to sit on a green hillside and watch white clouds floating by in the blue sky, or to travel to far-off lands. This would have been good use of leisure, as I saw it then. I suspect that each of you recall many such moments when you "hoped there would be time".

Well, for many that point in time has arrived. I suggest that we consider leisure as that part of our day which we can do with as we please. To me it represents a saving over and above the time required to earn one's living and rest one's body. Actually, I believe the leisure we have today comes as a direct parallel of the economic and social forces which made our country great. There seems to be a rule of economics which applies to individuals and nations alike; both must produce more than is consumed and accumulate savings as a foundation for advancement to better and improved standards of living.

Let us consider leisure, therefore, both a national and individual asset, a saving, an accumulation of wealth, the disposition of which is probably more important than the use of our monetary savings in the years ahead.

David Rockefeller, President of the Chase Manhattan Bank, speaking to the Financial Executives Institute in Detroit in February 1964 said: "There are three prime uses of leisure which merit our special attention. First, there is the opportunity for self-fulfillment. This concept for 'self' is pre-eminently important in our society, for it is the value attached to the individual which decisively distinguishes the free from the authoritarian society. Secondly, there is the opportunity that greater leisure can provide in the enhancement of our capacity to do our jobs. In our swiftly changing business environment no one can foresee precisely what problems will have to be resolved in the future. Whatever they are, they will call for intelligence, imagination, resourcefulness and judgment—for these qualities never become obsolete. So we should use our period of leisure to develop the whole man. Finally, there is the opportunity to deal more effectively with the unfinished business of our society. Through industrialization and urbanization, we have created an enormously complex community. In pushing boldly toward frontiers of the future, we threaten to leave behind some chores of the present day."

If we are to talk about government's role in the new leisure, it seems to me that we need to consider all levels of government from the smallest town hall meeting through the scale to the federal government. Each will have its part. It seems to me that government's role is largely one of leadership in planning, and in doing, in some cases, those things which individuals and communities cannot do for themselves, but by and large making it possible for others to do many of the things which leisure makes possible.

If we consider leisure in the nature of a great national and individual asset, a saving to be used wisely, we who share in this leisure cannot escape accepting some responsibility ourselves for profitable investment of leisure. One of the first things government could do, and probably will, is to inventory this wealth and suggest ways to channel it into useful purposes. Leisure makes available a vast resource of ability which smaller communities, cities, all segments of government, and other public bodies can make use of in improving procedures, clarifying objectives, and marshaling efforts behind public programs such as better schools, better parks, beautification of our environment, and a wide variety of community efforts.

There is a great potential for leisure in the form of improved adult educational opportunities. In the past five years ticket sales, for example, to theaters and operas have increased nearly 70 percent. More than half of the world's professional symphonies are now in the United States. Art museums and public educational and cultural opportunities are available to almost every community. Government bodies have helped to provide these, assisted in some cases by generous participation by individuals and organizations.

Think of the opportunity and the good that could be accomplished if one-tenth of the available leisure represented in skilled teachers were put to use in teaching the dropout or the potential dropout. I am sure that government at some level will suggest ways of taking advantage of this in the near future.

I have always felt that we who may have leisure have a deep responsibility to share our knowledge and our leisure with others, and to a marked degree to accept considerable responsibility in helping to point up the role that government may play in this field.

Perhaps the emphasis on recreation as an outlet for leisure makes the two terms almost synonymous. I do not agree that they should be. I believe that a careful analysis will show that leisure is not as largely directed toward recreation as we might think. However, since so much of my working life has been devoted to National Park administration and other related conservation work, I should like to develop a little more fully some of the things the federal government is doing in this field. We must make sure that our country has the basic natural resources to supply the outdoor recreation and inspirational needs of our people. We must also develop useful and inspirational ways in which these resources can be used and at the same time make sure they are still there to serve future generations when you and I no longer need them.

Herein lies the "Challenge of New Leisure" so far as natural resources are concerned.

Let's take a quick look at the whole scope of the federal government's program in outdoor recreation. Agencies like the National Park Service, the Bureau of Reclamation, Fish and Wildlife Service, U.S. Forest Service, and the Corps of Engineers come to mind whenever one thinks of federal programs in this field.

The coordination of all federal programs in outdoor recreation is the main function of the Bureau of Outdoor Recreation, a sister bureau of the National Park Service in the Department of the Interior. The Bureau of Outdoor Recreation also formulates the nationwide plan for recreation resources which includes the role of the states, counties and private sectors, as well as the federal government.

Overall policy guidance is provided by the Recreation Advisory Council (RAC), a cabinet-level committee established by the President about three years ago, which is comprised of the Secretaries of the Interior, Agriculture, Defense, Commerce, Health, Education and Welfare, and the Administrator of the Housing and Home Finance Agency. The Budget Bureau and the White House, as well as other interested agencies such as TVA, also participate in the meetings.

Chairmanship of the council rotates every two years. Secretary of the Interior Udall was the first chairman and now Secretary of Agriculture Freeman is serving in that position.

The RAC staff, comprised of a representative of each member agency of the RAC, prepares policy papers and undertakes certain studies leading up to policy statements for RAC approval.

I will take time here to mention only one of the studies undertaken by the RAC and its staff. This is the one on Wild Rivers. As has been said: "A wild river is the best traveler of all rivers, for it begins in purity and freshness, like the child of man. It bears life, stimulates life, and protects life. It is a joy to all who share its presence. In the innocence of its nature, a wild river becomes responsible for a huge and various family of dependents whose well-being it will guarantee for centuries to come if it remains fresh and free on its timeless course."

The RAC has recommended that some of the beautiful rivers of this country be preserved in their natural free-flowing state in order that their recreation potential may be fully utilized instead of being turned over for commercial development. Some of our national wealth in leisure can and probably will be spent to accomplish this objective, as well as to enjoy it after it has been attained.

How can those of us in the federal government respond to the theme being presented here at your annual conference? How have we tried to meet this challenge?

One course open to us is to *ignore* the growing challenge of leisure time. Unfortunately, I feel all too often this has been our response. We have assumed that some other industry would absorb manpower no longer needed in ours. This has not been true. Today our work week averages about 40 hours and the average worker has more leisure time than time spent at work. By 1975 a further reduction in working hours a week to the low 30's is predicted. For example, some parts of the steel industry have already started on a 13-week vacation plan. So if we ignore this challenge, it will not go away.

Our second recourse is to *resent* it. We can disapprove of these changes resulting from such things as automation which have given us more leisure time. But such disapproval on our part will not bring back the "good old days"—it won't even maintain the status quo.

As a third avenue of escape, we can sit by and *observe* these changes taking place. Frequently this has been our course. We have sat on the sidelines while growing numbers of hours of leisure time have contributed to soaring juvenile delinquency, increased crime and disintegrated families.

But I think we can embrace with enthusiasm the challenge you have come to grips with here during your conference. We can view the opportunities creatively and seize them as instruments for reshaping our own concepts and programs to serve new requirements.

In my opinion, this latter course is the only response we dare make. As Secretary of the Interior Udall has stated: "Ours is the time of revolution and change. We must recognize anew our growing obligations to preserve and assure full benefit from our natural and historical heritage. We also must safeguard additional open lands in the mountains, the plains and along the shores to further this renaissance."

Traditionally we have thought of parklands—federal, state, and local—in terms of camping, hiking, picnicking and a variety of other activities involving the wonderful world of sports. And these activities will continue to play a significant role in serving the needs of our citizens for healthful outdoor leisure-time activities.

But where can all our people gain a better understanding of our heritage than in the shrines set aside in our parklands? All that we hold precious is represented there. Growing numbers of educators are using these resources as living textbooks.

I am told that one teacher in Denver takes her class camping for two weeks in that nearby area known as the Denver Mountain Parks. What better place to teach our heritage and, at the same time, impress on the young minds the increasing importance of preserving a healthful environment so necessary to our continued well-being?

Our First Lady is giving dynamic leadership to the program to beautify America. Programs that create places of beauty contribute importantly to the beneficial use of leisure time. Such programs serve the whole community. President Johnson has said: "Association with beauty can enlarge man's imagination and revive his spirit. Ugliness can demean the people who live among it. What a citizen sees every day is his America—if it is attractive, it adds to the quality of his life; if it is ugly, it can degrade his existence."

Outdoor recreation is not for everyone, but it is for many. First of all, in one form or another, it is fun for most people, and physical relaxation. It is good for most people. It is good for the body and for the soul. It relaxes tensions and it can be in many ways a family or group activity. It can be inexpensive. It has been said that if you take your boy hunting, you will never have to go hunting for your boy, and that families that fish together are families that stay together.

This is the time to be big—to be statesmen. This is the time to minimize competition between federal agencies, for federal and state agencies to work together, to lessen competition between state agencies, for the government to create a favorable climate for private enterprise, and for all levels of government to find a useful way to harness to some degree this vast source of energy in leisure for the good of our society.

After a visit to Grand Canyon, Benjamin Ide Wheeler wrote: "Grand Canyon is great because it doth greatly teach and move the various sons of men according to their various knowledges and needs. It brings the shock of new perspective in the life of man upon the globe, in the life of man with men, it strikes new balance among things worthwhile. . . . This is what the world wonders have been doing since wonder rose above fear."

I have only touched on the need for us to keep something of the land intact in its natural state so that there may be refreshment of the soul and spirit for the people of the world now and in future centuries. We have by no means exhausted the subject of government's role in the new leisure, but I think I have mentioned enough to show that new opportunities are awaiting all of us.

The objectives are clear. The air is electric with the challenge of the theme of your conference, the challenge of new leisure. In the words of the late President Kennedy, "Let us begin."

THE ROLE OF PRIVATE ORGANIZATIONS IN THE NEW LEISURE

By Lloyd Partain, Assistant to Administrator on Recreation, Soil Conservation Service, USDA

First, I would like to say a word about the charts that are back of me. In your delving into the literature available, all the good information will not be found in one volume. The one volume, a summary only, is "Outdoor Recreation for America," published by the Outdoor Recreation Resources Review Commission. There are 17 additional volumes, and about four of the 17 which, I believe, would be of interest to this group particularly.

It was my pleasure to serve on the Council of the Outdoor Recreation Resources Review Commission in its three years of deliberation prior to the publication of these reports.

To a degree it is my experience with the ORRRC that permits me to stand before you today. I had been out of government service since Pearl Harbor, and in that period doing a bit of writing in the field of natural resources and leisure, especially for Holiday Magazine and Saturday Evening Post, and prior to that for the farm magazine, Country Gentleman, which first took me into the journalism field.

In this capacity I kept up a more direct contact with the overall resource development picture in the United States than one can possibly do on a specific assignment in the federal government. When in 1962 the act creating the Bureau of Recreation in the Department of the Interior also placed outdoor recreation development in the Department of Agriculture, I was asked to come down and give some staff guidance with respect to that program. This is my function at the present time, particularly as the program deals with the private sector.

After listening to the very stimulating speeches this morning, I would suggest that we ask ourselves questions as organization people, or perhaps as innovators and creators of new functions within organizations.

Even though here in America we have made great progress in the elimination of barriers and in cross-communication among groups of diverse interests, I am fearful that within our own organizations we still are too much confined within the strait jacket.

We hesitate to get into new problems and new fields because it's beyond my job description, beyond my union rules, or beyond my church discipline.

In organizations we still need those who wave a particular flag, who crusade for a single good thing, and avoid scatterization of effort. But the new leisure is no respector of stations in life or organizational boundaries.

In fact, those with the highest incomes have the least leisure, in all probability. But the new leisure has hit all classes of people up and down the line, which causes us to look at ourselves, our organizations and our programs.

So I'll begin with a challenge. If private organizations are to tackle the problems of the new leisure, we need the same interchange of experiences, of thought and expression that we are attempting in the whole structure of a free America.

I know that it is wholly unnecessary for me to attempt to define leisure for you. It was done, I understand, by almost every speaker yesterday.

Government has a responsibility to the private sector in the field of recreation, set forth by the Congress in the legislation. Not all of this support will be from public revenues. In fact, it can't be. The large acquisitions of space—land space and water space—needed for these programs will be a very small fraction of the total. After all, two-thirds of land in the United States which might be considered suitable for this use is in private hands.

Under the Land and Water Conservation Fund Act now taking effect, six grants have been made for planning with a view to acquisition and development, but this will be a very small portion of what is done by private organizations and individuals. This is in keeping with our philosophy.

This has been true from the beginning of time in stable societies. Fragments of early history reveal that from the beginning of civilization, man's primary goal has been to obtain for himself a bit of leisure over and beyond a mere existence.

His search for ways of attaining leisure and the use he makes of it is the beginning and development of his culture.

I like to think of leisure as discretionary time, to do with what we want, whether we devote it to the arts. whether it be used in play, or for retirement into thought. Because it means so much to him, and because he is the creature he is, man desires to share it with society through some form of organization, the group approach.

Along the way we have seen many of the activities flounder in despair because they went beyond what was good for society as a whole. Great cities and great communities have developed and fallen. Many today are no more than dust because of a disregard for God's own great outdoors.

So let's hope we have learned to use our community approach as well as our technology to make possible the kind of leisure which involves creativeness and understanding, which challenges the young mind, and releases the talents.

It is true that in the highly developed nations a substantial portion of our leisure already goes into what we would call recreation, and this, if predictions are right, will be more so in the future.

If members of this group are of average affluence for the United States, you will find that less than 19 cents out of your income dollar is spent to satisfy that cavity called the stomach. Less than 7 percent of the gainfully employed population in this country is required to provide the contents of the stomach for the 180 million people in this country, with enough extra to burden us who are in government with a problem of surpluses. Not a severe problem, really. Efficiency has arrived at the point where stoop labor is not needed, nor are long hours. Large numbers of farmers are not needed, so the surpluses of people go elsewhere, and we haven't seen the end of it yet.

The best brains that can be brought together have indicated that by 1975 we can turn over to leisure or some other non-agricultural use another 51 million acres now growing corn, beef, and other agricultural products.

This is the challenge to the resource manager, the conservationist. Practically any community in the entire United States has the resource base from which an organization can utilize this space for wholesome, worthy use of leisure time. It takes some know-how. It takes basic information on doing the job in such a way that it will be satisfactory for all people concerned. We are gaining new knowledge rapidly. I think we probably are making faster progress in learning how to use land for leisure than we are in organizational development to take advantage of it.

Cooperatives have been very successful in many different phases of American progress, but those who are in leadership in the cooperative movement are too closely tied up with beans and milk, cotton, tobacco and a few other things to look at the opportunities ahead. I don't know of a one really good effort toward working cooperatively in the field of worthy use of leisure time.

Are you through your organizations willing to undertake, community by community, this challenge?

From some 16,000 family interviews we get some idea of what people would like to do that they do not have an opportunity to do. Some said hiking, walking. They want to walk to see what's under foot and over head, to gain greater knowledge and appreciation of nature itself.

Or driving for pleasure. Those who liked driving for pleasure were not driving because of the engineered roads. They were driving because of what they could see beyond the right of way. I'm amazed at the number of people who drive through the Dutch country of Pennsylvania for the sake of the countryside itself.

Some feel that this is merely bringing back rural life to present generations in the cities. I do not subscribe to that. I disagree with one statement in the New York reports that we are only one generation removed from an agrarian people. There are those four generations away from the land who still, under the right direction, get as much or more out of the country scene than my son whose grandfather was a lifetime farmer.

The key in my opinion is leadership toward appreciation of worthy use of leisure time.

I was gratified at someone mentioning this morning the gap between people-oriented and resource-oriented activity with respect to education and training. The man and the resource have to be kept together or else we will never fulfill Dr. Thorndike's ambition of worthy use of leisure time as one cardinal principle of education.

One of the outmoded disciplines in my opinion is represented by a term such as "rural sociology." We should have dropped the "rural" a long time ago. Let's put an end to this distinction between rural and urban.

The women have done the best job of it. You can't tell a country girl from a city girl any more. Well, I guess there may be an exception. At Amarillo, Texas, in the month of March, if you stand on the corner by the hotel on a windy morning you'll discover that the country girl grabs her skirt and the city girl grabs her hat, and that's the only difference.

The Soil Conservation Service, established by authority of Congress, with organizations throughout the country known as the soil and water conservation districts of America, organized under state law and operated by local elected people, has moved rapidly toward erasing the rural-urban barrier.

These districts in most of the states have been busily engaged in the last two years in updating their programs of work. They have even moved where the law permits to put some city people on their boards of directors. They are conerning themselves with total resource planning, not just the farm and ranch, or the woodland. In the state of Michigan they decided to put on a whole new force in order to satisfy the needs of the state on school locations. The appropriate commission in Michigan won't locate a new school building until it has a soil map and a drainage pattern worked out.

I'm afraid that the city folks haven't moved quite as far as some of the rural organizations. They know they're a minority in the legislatures and in Congress. If they are to preserve the wide open spaces of this country now in private ownership, they know that the permission to use it by the city folks is a requirement.

Taxes must be paid, so if a private camp ground or a private community development has a minimal fee attached to it, give it consideration equal to that which might have been developed by public revenues at taxpayer cost.

It takes time, money, managerial skill, and loss of production when any farmer or rancher improves and develops his own resources for recreation use. When the President signed the land and water conservation act, he said, "We begin today a pay as you go plan."

It will cost you $7 to put a sticker on your bumper to visit all the national parks. You will pay an entrance fee at the highly developed recreation spots in national forests and parks. In the private sector, we call it "income producing recreation."

There is a great opportunity for organizations locally to work arrangements with either an individual land owner or more often a group of land owners for nature trails, nature centers, water-based recreation activities, and all the other wholesome enterprises which our communities need.

To have more time can become either a drag on the mind or a drug on the market, and that's what we don't want. Definitely not a drag on the mind. In an organized approach, community by community, let's tear down the fence between rural and urban and plan activities, both people-oriented and resource-oriented, for worthy use of leisure time.

SUMMARY AND PROJECTION

By Joseph Ackerman, Managing Director, Farm Foundation;
Vice President, National School Boards Association

One time I was told that in making a good speech, you first tell the audience what you're going to tell them, then you tell them, and then you end it by telling them again what you have told them.

I'm not going to spend any time going back to re-summarize, because it would take a long time, and should not be necessary. Every one of the people on the program had something very important to tell us. I would rather visit with you a little about what we ought to do with some of these questions that have been raised. I got the feeling that when Mr. Gunlogson presented his proposal to us at the business meeting for a new organization, we weren't quite doing our job, that maybe we ought to sit back and say, "Now what is it we do and what are we trying to accomplish?"

I go back to the revitalization of the American Country Life Association when at least a few of those present sat in on sessions that sought to discover what kind of a program, what kind of an organization could best accomplish our purpose. Out of those discussions evolved what is now ACLA, somewhat different from the original in which individual people were stressed. Now we are here primarily as representatives of organizations.

The thought back of it was that we would come together to talk about issues before they became really crucial, so that we could realign our own thoughts in light of the problems and issues and take them back to the organizations with which we worked. Out of the discussions that took place back in the respective organizations would develop programs dealing with concerns shared by groups working in the country life field.

Looking back over the themes and topics of past years, it seems to me that Country Life has always been a bit ahead of the field in discussion of important topics.

Now leisure has been with us for a long, long time. I sometimes think I had a lot more of it when I first joined the Foundation staff than I have now. I once thought after we got all of these new ways of transportation that you would flit back and forth and use the time saved to catch up on your reading. I find that I can't do as much reading now as I could back in the days when I rode the train.

Nevertheless, from the standpoint of society as a whole this question we have been discussing is really an important step in the fulfillment of life.

I am very much interested in the problem of education at all levels. Are we really doing the job of education that we ought to be doing?

Years ago, I was one of the most critical in that I felt that we weren't giving our youngsters enough to do. Today I'm just about as critical on the other side, saying that we're filling their time with so many responsibilities that these youngsters don't even have time to think, don't have time to really live, and this is the time of life when they ought to live and have some enjoyment, too.

And so I believe we should take a real look at the function of education and the responsibility that we have to teach some things besides facts.

One of the important things we need to do is to be sure people understand what leisure means. I would say the group of people with a full understanding of the implications of this new leisure as discussed here is very small indeed.

How can you help your members to develop an understanding of what this means for better living? It seems to me this is an area where organizations have a real responsibility. Somebody made the statement that co-ops haven't done a thing. Well, I raise the question, have many organizations?

We should give thought to how we develop leaders in this area. Where do we place them? How can we give them the wherewithall so they can be effective?

I have said on many occasions this is an area in which the church has a major responsibility. The church is a motivating agent. It does as much or more than any institution in creating values that we hold within ourself.

How do you organize your community in order to make the most effective use of the leisure time that's available? How do you raise some concerns among people? I think this is where the church can take leadership.

As I have talked with people around the world, I have received the impression that many envy the productivity we've achieved, but very few are envious of our use of leisure time. Their reaction is, "You in the U. S. are always so busy that you just don't have time to sit down and think and to enjoy a minute of freedom." There is more than a grain of truth in their criticism. If we want to have a balanced life, we need to accept the challenge of the various papers given at this conference.

ACLA MEMBERSHIP — 1965

INDIVIDUAL MEMBERSHIP

Ackerman, Joseph—Farm Foundation, Chicago, Ill.
Adix, Rev. H. M.—American Lutheran Church, Seattle, Wash.
Agrimson, Rev. J. Elmo—American Lutheran Church, Bismarck, N. D.
Aiton, E. W.—University of Maryland, College Park, Md.
Albrecht, Richard—*Wallaces Farmer,* Des Moines, Iowa
Allison, Rev. W. Francis—Episcopal Church, Kansas City, Mo.
Amundsen, Rev. Wesley—Seventh-Day Adventist, Washington, D. C.
Ansel, James O.—Western Michigan University, Kalamazoo, Mich.
Aylesworth, Phillip F.—Federal Extension Service, Washington, D. C.
Baldwin, Robert D.—West Virginia University, Morgantown, W. Va.
Bangham, Miss Edith—University Hospitals, Madison, Wis.
Bell, Howard—Independent Bankers Association, Sauk Centre, Minn.
Bennett, W. H.—Utah State University, Logan, Utah.
Berkland, Orville—American Lutheran Church, Sioux Falls, S. D.
Bertrand, A. L.—Louisiana State University, Baton Rouge, La.
Blalock, Miss Madge—North Carolina State Library, Raleigh, N. C.
Blank, Rev. Fred S.—Lutheran Church in America, Philadelphia, Pa.
Boardman, Walter S.—The Nature Conservancy, Washington, D. C.
Bonser, Howard J.—Pennsylvania State University, University Park, Pa.
Bose, Anil Numar—AID, Young Farmer's Assn., Calcutta, India
Bottum, J. Carroll—Purdue University, West Lafayette, Ind.
Brown, William H., Jr.—Illinois Agricultural Ass'n., Bloomington, Ill.
Bryan, Mrs. Kendall—Girl Scouts, USA, Circleville, Ohio
Bryson, Harry L.—Agricultural Hall of Fame, Bonner Springs, Kan.
Camp, W. B.—Farmer, Bakersfield, Calif.
Carr, Rev. James M.—Presbyterian Church, US, Atlanta, Ga.
Case, H. C. M.—Retired professor, Urbana, Ill.
Cassidy, Rev. Hugh P.—National Catholic Rural Life Conference, Franklin, Ill.
Christenson, Arthur T.—American Lutheran Church, Minneapolis, Minn.
Claar, J. B.—University of Illinois, Urbana, Ill.
Clark, Miss Lois M.—National Education Association, Washington, D. C.
Cowden, Mrs. Howard A.—Homemaker, Kansas City, Mo.
Downey, Mylo S.—Federal Extension Service, Washington, D. C.
Dreyer, Stanley—Cooperative League of USA, Chicago, Ill.
Ekola, Rev. Giles C.—National Lutheran Council, Chicago, Ill.
Fox, Glenn S.—Farmers Union Cooperative Marketing Assn., Kansas City, Mo.
Franseth, Jane—U. S. Office of Education, Washington, D. C.
Frerichs, Rev. Robert T.—American Baptist Convention, Green Lake, Wisc.
Glenn, Rev. Max E.—Disciples of Christ, Indianapolis, Ind.
Graham, Harry L.—The National Grange, Washington, D. C.
Gray, Wm. Paul—Future Farmers of America, Washington, D. C.
Green, Jesus Gonzales—AID, Sevilla, Spain
Hanke, Rev. S. A.—Presbyterian Church, Sargent, Nebr.
Hartman, Rev. Charles A.—Illinois Baptist State Convention, Centralia, Ill.

Herrboldt, Miss Irma—National Lutheran Council, Chicago, Ill.
Heye, Rev. E. A.—American Lutheran Church, Austin, Texas
Hildreth, R. J.—Farm Foundation, Chicago, Ill.
Hoiberg, Otto G.—University of Nebraska, Lincoln, Nebr.
Holter, Edward F.—University of Maryland, College Park, Md.
Huff, Rev. Harold S.—Methodist Church, New York, N. Y.
Humphreys, Miss Gertrude—West Virginia University, Morgantown, W. Va.
Husfloen, Richard L.—American Lutheran Church, Minneapolis, Minn.
Jehlik, Paul J.—U. S. Department of Agriculture, Washington, D. C.
Johnson, A. A.—New York State College of Agriculture, Ithaca, N. Y.
Johnson, Paul C.—*Prairie Farmer,* Chicago, Ill.
Johnston, Wendell W.—American Lutheran Church, Bismarck, N. D.
Kaufman, Harold F.—Mississippi State University, Starkville, Miss.
Kee, Miss S. Janice—Wisconsin Free Library Commission, Madison, Wisc.
King, Rufus B.—Rural Life Association, North Manchester, Ind.
Kiley, Edward W.—National Rural Electric Cooperative Assoc., Washington, D. C.
Kleckner, Clarence W.—Illinois State Grange, Rockford, Ill.
Knutson, K. D.—Farmer, Janesville, Wisc.
Knutson, Mrs. K. D.—Homemaker, Janesville, Wisc.
Lebold, Rev. Keene R.—Ecumenical Center of Renewal & Planning, Merom, Ind.
Less, John A.—State YMCA of Michigan, Detroit, Mich.
Lewis, Rev. L. Floyd—Lutheran Church in America, Bellevue, Wash.
Lindstrom, David E.—University of Illinois, Urbana, Ill.
Logan, Rev. Calvin—United Presbyterian Church USA, Waukesha, Wisc.
Lutz, Rev. William—Methodist Church, Mayville, Mich.
McBride, Rev. C. R.—Central Baptist Theol. Seminary, Kansas City, Kan.
McCanna, Rev. Henry A.—National Council of Churches, New York, N. Y.
Magruder, John W.—Retired, Agricultural Extension, College Park, Md.
Manny, Mrs. Theodore B.—U. S. Department of Agriculture, Washington, D. C.
Matthew, Rev. John C.—United Presbyterian Church, New York, N. Y.
Maurer, Rev. B. B.—Lutheran Church in America, Chicago, Ill.
Meisner, Joseph—National Catholic Rural Life Conference, University City, Mo.
Miller, Paul A.—West Virginia University, Morgantown, W. Va.
Miller, Rev. Roy D.—United Theological Seminary, Dayton, Ohio
Moomaw, I. W.—Writer, Madison, N. J.
Morrison, R. D.—Alabama A & M College, Normal, Ala.
Mosher, M. L.—Retired, Agricultural Extension, Grinnell, Iowa
Mueller, Rev. E. W.—National Lutheran Council, Chicago, Ill.
Murray, Rev. Christopher—Roman Catholic pastor, Lawrenceburg, Tenn.
Nelson, Miss Emmie—National 4-H Service Committee, Inc., Chicago, Ill.
Nesius, Ernest J.—West Virginia University, Morgantown, W. Va.
Niederfrank, E. J.—Federal Extension Service, Washington, D. C.
Orvedal, O. Leonard—American Lutheran Church, Bismarck, N. D.
Page, Rev. Herman, Jr.—Episcopal Church, Kansas City, Mo.
Patton, Miss Betty Jean—United Presbyterian Church, New York, N. Y.

Paul, D. K.—AID, G. S. Training Centre, Malda, India
Pepper, Rev. Clayton A.—Baptist minister, Bradford, R. I.
Rau, Erwin W.—American Lutheran Church, Willmar, Minn.
Reynolds, Dana D.—U. S. Department of State, Cooperative Service, Washington, D. C.
Robinson, Wm. McKinley—Western Michigan University, Kalamazoo, Mich.
Rossiter, V. E., Sr.—Country Banker, Hartington, Nebr.
Ryter, René A.—Agricultural Missions, Inc., New York, N. Y.
Samuelson, Rev. C. L.—Episcopal Church, New York, N. Y.
Sayre, Mrs. Raymond—Homemaker, Ackworth, Iowa
Schneider, E. F.—International Harvester Co., Chicago, Ill.
Schnucker, Rev. Calvin—Theological Seminary, University of Dubuque, Dubuque, Iowa
Schweitzer, H. J.—University of Illinois, Urbana, Ill.
Sheppard, Frank W., Jr.—USOM, San Francisco, Calif.
Sills, Rev. Horace S.—Theological Seminary, Lancaster, Pa.
Smith, Mervin G.—Ohio State University, Columbus, Ohio
Southwell, Garth A.—AID, Grenada, West Indies
Stacy, William H.—Iowa State University, Ames, Iowa
Stern, J. Kenneth—American Institute of Cooperation, Washington, D. C.
Stewart, M. C.—Farmer, Homer City, Pa.
Stucky, William G.—Iowa State University, Ames, Iowa
Sutton, Philip S.—University of Nebraska, Lincoln, Nebr.
Swanton, Milo K.—Farmer, Madison, Wisconsin
Taylor, Carl C.—Retired Sociologist, Arlington, Va.
Tjaden, Rev. George K.—Minnesota Council of Churhces, Minneapolis, Minn.
Torgerson, A. O.—Civil Engineer, Detroit Lakes, Minn.
Tozer, Rev. Martin L.—Lutheran Church in America, Harrisburg, Pa.
Trelogan, Harry C.—U. S. Department of Agriculture, Washington, D. C.
Vizzard, Rev. James L.—National Catholic Rural Life Conference, Washington, D. C.
Voorhis, H. Jerry—Cooperative League of the USA, Chicago, Ill.
Wakeley, Ray E.—Southern Illinois University, Carbondale, Ill.
Washburn, W. Wyan—American Medical Association, Boiling Springs, N. C.
Watson, Jake—Beckville Independent School District, Beckville, Texas
Wieting, C. Maurice—Ohio Farm Bureau Federation, Columbus, Ohio
Wilcox, Robert—University of Idaho, Boise, Idaho
Wileden, A. F.—University of Wisconsin, Madison, Wisc.
Wolters, Rev. Gilbert—St. Benedict's College, Atchison, Kan.
Yohe, Ralph S.—*Wisconsin Agriculturist,* Racine, Wisc.
Walnut Acres Foundation, Inc.—Penns Creek, Pa.

ORGANIZATIONAL MEMBERSHIP

American Farm Bureau Federation, Roger Fleming—Chicago, Ill.
American Medical Association, Council on Rural Health, Bond L. Bible—Chicago, Ill.
Boy Scouts of America, Edgar W. Wolfe—New Brunswick, N. J.
Cooperative League of the USA—Chicago, Ill.

Farm Foundation—Chicago, Ill.
Girl Scouts of USA, Miss Elizabeth A. McHugh—New York, N. Y.
Grocery Manufacturers of America, Inc., Frank M. Atchley—
New York, N. Y.
National Association of Soil & Water Conservation Districts,
Nolen J. Fuqua and Marion S. Monk—Batchelor, La.
National Catholic Rural Life Conference, Msgr. E. W. O'Rourke—
Des Moines, Iowa
National Education Association, Department of Rural Education—
Washington, D. C.
The National Grange, Mr. W. J. Brake—Haslett, Mich.
National Town-Country Church Institute, Episcopal Church—
Kansas City, Mo.
National Lutheran Council, Church in Town and Country—Chicago, Ill.
United Church of Christ, Rev. Serge Hummon—New York, N. Y.
United Presbyterian Church, Rev. G. Shubert Frye—New York, N. Y.

BUSINESS MEETINGS

MINUTES—BOARD OF DIRECTORS MEETING, NOVEMBER 30, 1964

The Board of Directors of the American Country Life Association Inc. was convened by President Robert T. Frerichs, at 10 a.m., November 30, 1964, Farm Foundation office, 600 South Michigan Avenue, Chicago, Ill. Present were: Mrs. Kendall Bryan, R. T. Frerichs, Miss Gertrude Humphreys, Paul C. Johnson, E. W. Mueller, J. Kenneth Stern, Milo K. Swanton, W. J. Tudor, H. Jerry Voorhis, A. F. Wileden, Edgar W. Wolfe.

Letters from Board members unable to attend were shared by the Secretary. The minutes of the July 6 and 8, 1964, Washington, D. C., Board meeting were accepted as mailed.

The Treasurer's report was accepted as presented. Paul Johnson and H. J. Hildreth were asked to check the books as in previous years.

The Secretary reported that Paul Johnson had accepted the responsibility of editing the copy of the 1964 proceedings and of having them printed; that the copy is at the printer and the proceedings should be available in early spring. That Dr. Arthur Ward, Head, Department of Conferences, University of Nebraska, had confirmed the use of the Continuing Education Center at the University for July 12-14, 1965, for the annual conference. That the membership was 132 individuals, 3 courtesy (foreign nationals), 16 organizational, 1 contributing (Sears Roebuck Foundation).

The President reported that committees for 1964-65 had been appointed and that committee members had been notified of appointments.

Citation Committee: The committee has asked that names of persons who might be considered for the citation be submitted by mail.

Liaison Committee with AID: Mr. A. F. Wileden reported that there had been no activity and no response to his inquiries. It was suggested that a Standing Committee for AID liaison be discontinued. IT WAS VOTED to concur with this suggestion and to maintain our limited activity with AID through the Secretary's office.

Program Committee: The committee submitted a tentative program for the 1965 annual conference, designed to deal with another phase of recreation; namely, the new leisure in our society. The program outline was discussed at some length. Suggestions were noted by the committee, which was encouraged to firm up the program in keeping with the outline and suggestions submitted. IT WAS VOTED that the theme for 1965 be **Challenge of the New Leisure**; that the conference be held at the Center for Continuing Education, University of Nebraska, July 13-14; that the Board of Directors meet the evening of July 12 at the Center.

Commission on Country Life: The consideration of a Commission on Country Life was the main item on the agenda and was thoroughly discussed. Paul C. Johnson, chairman of the committee, shared with the Board his current thinking. After discussion consensus indicated:

1) The need is as great as ever.
2) The current political climate is not favorable because other programs occupy the administration's attention and in part these cover areas of concern which would be included in a Commission on Country Life.

3) The approach needs to be broader than agriculture.
4) In rural America we have problems which are related to commercial farming and we have problems which are of a social welfare nature. These problems need to be dealt with separately.
5) ACLA needs to emphasize the noneconomic values in country life.
6) The nonmetropolitan sector of society should be considered as a unit and separately from the metropolitan sector. These two sectors, though interrelated, are quite different.
7) The confusion as to what needs to be done in the town and country areas indicates the need for an objective study that will suggest answers.
8) If such a study is to be made would a foundation study approach be more desirable than a government commission?
9) ACLA should continue its interest in some broad study of country life.
10) The committee was encouraged to explore what ACLA should be doing in this area.

The Secretary reported that he had written to a number of persons relative to the need for a Commission on Country Life. He asked the following questions: (a) Should the ACLA continue to work for a presidential commission? (b) If so what should be its main thrust and scope? (c) In what aspects could such a commission make contributions in projecting the kind of rural society we ought to develop? What is the place of agriculture, the place of industry, the place of business service centers, the place of recreation, the place of the rural nonfarm population?

The replies received were given to the Chairman to help the committee in the deliberation as to future action and are now on file in the Secretary's office.

There being no further business the meeting was adjourned.

Respectfully submitted,
E. W. Mueller, Secretary

MINUTES—EXECUTIVE COMMITTEE MEETING, APRIL 12, 1965

The following members of the Executive Committee, R. T. Frerichs, Paul C. Johnson, E. W. Mueller, and A. F. Wileden, met on April 12, 1965, in the office of E. W. Mueller to review plans and program for the 1965 conference and to discuss ACLA's role relative to a commission on country life.

Paul Johnson, chairman, Committee on a Commission on Country Life, shared his evaluation and was asked to present it to the Board meeting in July.

R. T. Frerichs, Paul Johnson, and E. W. Mueller reviewed their correspondence and discussions with G. B. Gunlogson, Racine, Wis. Mr. Gunlogson is a retired agricultural engineer who throughout his life has been a student of the countryside. In his booklet, "What's the Future for the COUNTRY TOWN and the COUNTRYSIDE?", he reports his keen observations, based on his visits to more than 500 country towns in 22 states. Mr. Gunlogson has an interest in forming a National Association to Aid Redevelopment of Country Towns. The association he envisions has objectives similar to the ACLA. It was agreed that we encourage Mr. Gunlogson to attend the ACLA meeting and the Board of Directors meeting in July and share his views. Dr. Mueller was asked to encourage Mr. Gunlogson to get in touch also with Mr. Wileden and Dr. Joseph Ackerman.

The meeting was adjourned.

Respectfully submitted,
E. W. Mueller, Secretary

MINUTES—BOARD OF DIRECTORS MEETING, JULY 12 AND 14, 1965

The Board of Directors of the American Country Life Association, Inc. was convened by President Robert T. Frerichs, at 7:30 p.m., July 12, 1965, Center for Continuing Education, University of Nebraska, Lincoln, Nebr. Present were Bond L. Bible, Mrs. Kendall Bryan, Roger Fleming, R. T. Frerichs, Miss Gertrude Humphreys, Joseph Ackerman for R. J. Hildreth, Richard D. Morrison, E. W. Mueller, Milo K. Swanton, H. Jerry Voorhis, A. F. Wileden, Edgar W. Wolfe. Present for July 14 meeting only were John George Weber for Hugh P. Cassidy, Miss Lois M. Clark, J. Kenneth Stern, Wm. P. Stucky. Guest was G. B. Gunlogson.

Letters were shared from Board members unable to attend. The minutes of the November 30, 1964, Board meeting were read by the Secretary. IT WAS VOTED to accept the minutes as read. The minutes of the Executive Committee meeting, April 12, 1965, Chicago, were read.

The President asked for a report from the Treasurer. IT WAS VOTED to receive the Treasurer's report as prepared for the annual meeting. (See Exhibit B, Minutes of Annual Meeting, July 14, 1965.)

The Secretary reported that as of June 30, 1965, the membership was: 110 individual, 1 local, 15 organizational. Four of these memberships are foreign nationals. The activity of the Secretary's office included: Invitations to membership and processing of memberships received; mailing of proceedings of 1964 conference to membership, to attendance list, to program personnel, to 52 standing orders, to orders received; notifying libraries and agencies that the 1964 proceedings were ready and that proceedings of previous years were available; sent a letter about proceedings to all state library boards, to all libraries in cities with a zip code; mailed invitations to annual conference to about 600 people, bulk to Board members, 300 to Father Herman Page who mailed them to churchmen in the Great Plains area, 300 to the University for distribution by them. One mailing to the membership was done for the Committee on Sharing of Materials and another mailing will be done in July. 3,000 flyers were printed. IT WAS VOTED to receive the Secretary's report with appreciation.

President Frerichs told of contacts he had made during the year with Board members in the interest of the Association. He made special mention of a letter he had received from Dr. C. B. McBride, a member of the ACLA and professor at the Central Baptist Theological Seminary, Kansas City, Kan. Mr. McBride in his letter expressed the thought ". . . the time is ripe to federate or to unite in some other manner, the many current rural organizations in order that a concerted, dynamic, creative approach might be made to Town-Country America as we prepare for the last generation of the 20th Century, and the first of the 21st." The President also referred to his contacts with Mr. G. B. Gunlogson, an agricultural engineer, from Racine, Wis., and the interest he has in "A National Association to Aid Development of Country Towns." President Frerichs stated that Mr. Gunlogson was present at the request of the

Executive Committee to discuss his paper with the Board and to present it at the annual business meeting.

Program Committee: Mr. A. F. Wileden, chairman, distributed copies of the program. It was noted that several changes had been made since the program was mailed earlier.

Citation Committee: Miss Gertrude Humphreys, chairman, asked that a report from her committee be delayed. (Citations were presented to Lois M. Clark and Milo K. Swanton.)

Commission on Country Life: Because of illness the chairman of this committee, Mr. Paul C. Johnson, was unable to attend. The Secretary read Mr. Johnson's report: "From time to time I have discussed the progress of events in Washington with individual members of the committee and officers of the Association. Civil rights legislation and other matters have made it inopportune to mount a strong drive for such a commission during the past year. In the meantime, the rapidly changing agricultural and rural community scene and the many different approaches to our rural problems have raised serious questions as to whether such a commission should now be established. Obviously there is a job to be done but there is much difference of opinion over how it should be done. I am personally more and more inclined to think that this task should be divorced from government and undertaken under some kind of foundation auspices. I have discussed these matters with key people in ACLA and they concur to some extent at least in my recommendation that we set aside or abandon the commission idea and study other approaches to the problem of making rural America more articulate and consider other types of strategy for assuring our town and country communities of their proper place in the nation's affairs."

Committee on Sharing of Materials: Dr. Joseph Ackerman presented this report for the chairman, Mr. R. J. Hildreth, who was unable to attend the meeting. The report stated: (1.) The committee issued two lists of available material—January and July. A total of 35 items were listed. (2.) The number of items sent to the committee for listing has been steadily increasing. The committee should like the judgment of the Board of Directors if the lists are useful in getting distribution of materials. If they are not, perhaps the activity should be discontinued. (3.) If the activity is continued, some attention might be given to composition of the subcommittee. The present subcommittee consists of Serge Hummon, H. Jerry Voorhis, and R. J. Hildreth, Chairman. Rev. Hummon has moved from Chicago to New York and is not readily available for participation on the committee with the other two members in Chicago. The Committee was commended for its work and encouraged to continue its activity. IT WAS SUGGESTED to the President that the members on the Committee be from the Chicago area and that Serge Hummon be replaced by Bond Bible.

President Frerichs introduced Mr. Gunlogson, asking him to present his views. Mr. Gunlogson discussed the "position paper" he had prepared for presentation at the business meeting of the Association. The Secretary had mailed a copy of this paper to each member of the Board of Directors. (The position paper is attached as Exhibit A, Annual Meeting minutes, July 14, 1965.) Considerable time was spent in discussing the paper with Mr. Gunlogson. It was felt that he had identified some of the basic issues which we face in town and country areas of our nation. There was some doubt as to the organizational patterns an association might use to come to grips with the problems that were identified. Miss Humphreys suggested that it would be desirable to bring together a small group of people representing a variety of interests, to consider ways in which the ACLA might come to grips with problems identified by Mr. Gunlogson in his position paper. IT WAS VOTED to have Miss Humphreys and members of the Executive Committee who were present (A. F. Wileden, R. T. Frerichs, E. W. Mueller) meet to discuss and firm up this suggestion in the form of a resolution which is to be presented to the business meeting on Wednesday morning, July 14. President Frerichs expressed to Mr. Gunlogson appreciation for the presentation and exposition paper and for the effort he has expended in the interest of people in town and country areas.

The Board meeting was recessed until 12:30 p.m., July 14.

CONSULTATION SEMINAR. Since there was no time at the business meeting to discuss in detail the "position paper" presented by Mr. Gunlogson the Board took up the suggestion made at the Board meeting, July 12, to arrange for a consultation meeting at which time the Gunlogson paper would be discussed. After considerable discussion IT WAS VOTED to arrange for a consultation seminar as early as possible this fall (preferably in September, 1965) to consider a proposal to be submitted to Mr. Gunlogson as to the way the ACLA might work with him on his proposal. IT WAS SUGGESTED that President Humphreys get in touch with Board members for suggestions as to individuals to be invited to this consultation. IT WAS SUGGESTED that the number be not less than 15 and not more than 25. IT WAS VOTED to hold this consultation in Chicago, on a Monday or a Tuesday evening and to continue until noon of the following day. IT WAS SUGGESTED that Mr. Gunlogson be invited to discuss the proposal the morning following the evening meeting. The arrangements for this consultation are to be worked out by the Executive Committee.

The Nominating Committee recommended the following as officers for 1965-1966, to be elected for one year: Miss Gertrude Humphreys, President; Dr. R. J. Hildreth, Vice President; Dr. E. W. Mueller, Secretary-Treasurer. IT WAS VOTED that the Secretary be asked to cast a unanimous vote.

IT WAS VOTED that the choices for next year's meeting be: (1) University of Maryland, College Park; (2) Gatlinburg, Tenn.; (3) Berea, Kentucky. IT WAS SUGGESTED that the time of the annual conference be approximately the same time as in 1965—July 11 for Board meeting, July 12-13, 1966, for annual conference.

IT WAS VOTED to hold the next Board of Directors meeting in Chicago, November 29, 1965, Farm Foundation office, 600 South Michigan Avenue, 10 a.m.

The theme of next year's meeting is to be chosen after the consultation meeting to be held in September, 1965. Mr. Paul Johnson has offered to edit the proceedings for the 1965 conference and to arrange to have them printed. IT WAS VOTED to accept Mr. Johnson's offer.

IT WAS VOTED to express appreciation to Sears Roebuck Foundation for its support in the past years and to send a letter of request for financial support in 1966.

The meeting was adjourned.

Respectfully submitted,
E. W. Mueller, Secretary

MINUTES—ANNUAL MEETING, JULY 14, 1965

The annual meeting of the American Country Life Association, Inc. was called to order by President Robert T. Frerichs at the Center for Continuing Education, University of Nebraska, Lincoln, 8:30 a.m., July 14, 1965. The minutes of the July 8, 1964, meeting were accepted as printed in the proceedings of the 43rd annual conference. President Frerichs read the minutes of the Executive Committee which met on April 12, 1965, Chicago. In connection with the Executive Committee minutes the President read the letter from Mr. Paul C. Johnson relative to the Commission on Country Life. (Letter recorded in minutes of the Board of Directors meeting, July 12, 1965.)

President Frerichs at this point introduced Mr. G. B. Gunlogson, Racine, Wis., to present his position paper, "A Better Future for the Countryside Can Be Invented." (See Exhibit A.) The group expressed appreciation to Mr. Gunlogson for his appearance. The Board of Directors was asked to follow up on the reaction to this paper.

The President asked the Treasurer to present his report. (See Exhibit B.) IT WAS VOTED to accept this report as presented.

Nominating Committee: Mr. Edgar Wolfe, reporting for the chairman of the Committee, Dr. E. W. Aiton, recommended the following persons for a three-year term on the Board of Directors: Lois M. Clark, R. T. Frerichs, Nolen Fuqua, Paul C. Johnson, E. W. Mueller, William G. Stucky, Milo K. Swanton, and W. J. Tudor. IT WAS VOTED to accept the report of the Nominating Committee as presented and to ask the Secretary to cast a unanimous ballot.

The President expressed appreciation in behalf of the ACLA to the Program Committee for the stimulating program it had arranged. He also expressed appreciation to the people appearing on the program, and asked the chairman of the Committee to express the appreciation to them by letter.

IT WAS VOTED that the Secretary send a suitable letter of appreciation to the Continuing Education Center, University of Nebraska, for the use of the Center and for the fine services rendered by all.

The meeting was adjourned.

Respectfully submitted,
E. W. Mueller, Secretary

EXHIBIT A

A BETTER FUTURE FOR THE COUNTRYSIDE CAN BE INVENTED

By G. B. Gunlogson

One question uppermost in the minds of many people these days is how best can economic opportunities and quality of life in the countryside be advanced. The answer depends entirely on the future of the country town. Town and farm families have become so interdependent and interrelated economically, functionally, and culturally that neither can hope to enjoy good living conditions and economic opportunities without the other. Neither group can stand by itself and go it alone, disregarding the other.

Quality of life and economic opportunities go together. In this day and age they can advance only through the structure of the community which we call the country town. We must find a way to develop, more and more, in America a town and country economy and way of life.

The country towns (or country based cities) are the trading and service centers. They are becoming centers for processing of agricultural products and other industry. They are centers for local government, schools, health facilities, religious and cultural activities. They are centers for farmers as well as storekeepers and service people. The quality and prosperity of country communities are centered in country towns.

THE GROUND FLOOR OF THE NATION'S ECONOMY

The countryside has always been the ground floor of the nation's economic establishment, the place where nearly all its natural wealth is found. The people who occupy this ground floor are farmers and others functionally allied with agriculture and other land resources. There are 65 million of these people. Nearly four-fifths of them live in towns and the rest on farms or around these towns.

About two-thirds of the country's population—something like 130 million—live in big cities. They are the people who occupy the upper floors of our economic establishment. They are completely dependent on the countryside not only for their day to day existence, but for many other essentials to human welfare. Growing urban populations, more leisure, greater urge for recreation, and improved highways will broaden and deepen this dependence. Should a great disaster ever threaten the cities, millions of their people would flee at the first warning for the safety of the countryside. This dependence of the big city on the countryside is vital to all. A thriving countryside is the greatest asset a metropolis can have.

World conditions also enter into these calculations. Before the turn of the century, the American farmer had turned this country from a borrower into a lender nation. Ever since, farm products have been a major factor in world trade and good will. There are good reasons to believe this will increase in the future and not diminish.

There have also been many fundamental and favorable developments taking place in the countryside. New facilities, such as transportation, communications, and power, essential to industrial program, are to be found almost everywhere. Country people have not fully appraised these developments, nor have they adjusted themselves to the potentials. There is a big job ahead in the way of planning, engineering, adjustment, and innovation to match the opportunities.

INVENTING A FUTURE FOR THE COUNTRYSIDE

Too many have acquired a fixation that statistics and trends have already doomed the countryside. The basic forces behind all trends are causes. Whenever underlying causes change, the trends change.

Students who delve into prediction making processes are pretty well agreed that the future cannot be predicted; rather, it is invented and engineered. For example, no one could have predicted 50 years ago that corn yields would be doubled and tripled in the next generation. This was made possible by the invention and development of hybrid seed. Power farming did not just happen. It was invented and developed. Furthermore, nearly every piece of equipment was really invented by a farmer. There were no figures or trends a generation ago to forecast a television set in practically every home in America. Or that we would be witnessing color shows relayed from Europe by the way of a space satellite.

If we look farther back, we find that many years ago our country people, more than any other, invented and developed a new future and a new country. The same people have the capability to invent and develop a still better countryside for themselves and the nation.

THE COUNTRYSIDE NEEDS A NEW LOOK AT ITSELF

The countryside is vast. It has so many facets to it that most people don't have a clear concept of it as a comprehensive whole. Some think of it only in terms of farming; for others it may mean a place to go hunting and fishing. It is often referred to as "rural." This term has a nostalgic ring to it, but it doesn't cover the vast geography and the economic and social complex we are talking about.

A good way to visualize the total countryside is to take a close look at a relief map of the United States. All the area you see in this map is the countryside, with the exception of about three percent. The three percent is occupied by big cities. Nearly all natural resources are in the countryside. Most of the highway mileage, railroads, electric power lines, 250 thousand miles of natural gas lines, forest, water, 15,000 country towns, scenic wonders, and rustic trails are all a part of this countryside picture. All these elements are more or less tied together ecologically, economically, and functionally.

Along with this map, there should be a comprehensive inventory of everything that belongs to it, including a list of all these resources and facilities. This total inventory would give country people a much better idea about the extent and priceless value of their great resources.

Now if we compare this map with a similar map and inventory of 50 years ago we can see that the area has not diminished. The hillsides and valleys are not less lovely to behold. The soil is yielding twice as much. All the resources are far more valuable and new ones have been discovered. We have technology and industrial capabilities in the countryside undreamed of 50 years ago. The land and living space are more precious than ever. Then why has the population and economy in the countryside been declining in relation to the nation's total? Some of the reasons may not be easy to define, but there are none that cannot be overcome.

MASS MEDIA MOVES PUBLIC OPINION

For one thing, the image of the countryside has not been brought up to date. It is blurred and not fully understood by the public, by our political leaders, nor even the country people themselves. The countryside has no effective organ or voice to speak out for itself and to inform and educate. The public has been looking at the countryside through the eyes of urban oriented mass media. No industry has done so little to make itself known to the nation and the world and yet survive.

Its weekly newspapers are local in circulation and devoted to local items. There are a number of farm magazines, but they don't attempt to cover the countryside front. The circulations are limited to farm families, or about 20 percent of the families (eight percent of the national population). Moreover, they are for the most devoted to technical information on farming and items of interest to farm families. There are outdoor publications that are identified with limited aspects, mainly hunting and fishing. They have a city circulation of something like three million, which is helpful, but by no means do they speak for the countryside, but rather for a sort of detached world of their own.

There are various associations, such as farm, conservation, outdoor, wildlife, and other organizations. Some of these are sponsored and supported primarily by city people as a means to help them enjoy countryside values. Most of these efforts are laudable, and should be supported because they are identified with country values, but none of these cover the entire front.

The great mass of public opinion is influenced by the mass communications media—metropolitan dailies, TV and radio networks, and popular periodicals. All these are primarily city oriented. Their background and outlook is urban.

THE DOWNWARD TREND

The decline of the countryside has been going on, more or less steadily, for decades. Some years ago I undertook a study, as a business project, into the symptoms and underlying causes of this decline. Census and other statistics were supplemented by correspondence and interviews with various departments in colleges, governmental agencies, and others. Much information was obtained from these sources although a great deal of it was discipline oriented.

Having been rooted in the countryside much of my life, and having been a farmer for many years, I felt the need of more first-hand information and a more intimate feel of the situation. I wanted to understand the thinking of country people. So about six years ago I began to visit country towns. Since then I have been in more than five hundred such places and talked with literally thousands of farm and small town people.

Some articles based on these interviews and reactions have appeared in country newspapers and other publications. A few were printed in a booklet entitled, "What's the Future for the Country Town and the Countryside?" published by the North Dakota Institute for Regional Studies. These articles and booklet have brought widespread response from many states.

I have studied these situations and talked with people in different places. Some of the towns were barely surviving and the only alternative was to integrate into a better situated community. Others were holding their own, and still others were being reborn. As I continued to evaluate these communities and their experiences, a sort of pattern began to form of situations and of what happens in the life of communities. Some of these observations have been discussed. Others will now be summarized.

FIRST

At one time good farming areas usually supported thriving communities or country towns. This is no longer so. Some types of farming operations have changed this. It may seem paradoxical that farming no longer can stand by itself if farm and town families are to enjoy good living conditions and economic opportunities. Some of the most backward towns, those with the poorest living conditions, are often found right in the middle of rich agricultural areas with large farming operations.

SECOND

It has become clear that the decline of most country towns has resulted from lack of economic diversification. It makes no difference whether the industry is single-crop agriculture, mining, one-plant manufacturing, or exclusively forestry. Single economy in a community tends to stagnate and to limit local opportunities and to degrade the community. Individual initiative and skills have little chance to develop and the more progressive and competent leave the community.

These conditions have been in the making for a long time. The processes of adjustment will come slowly. Unless they grow largely from within and are tailored to the condition in each community, they are not likely to bring permanent improvement. If these facts had been recognized in time, Appalachia probably would not have become the poverty symbol it is today.

THIRD

Farming has been the backbone of our national economy and international trade for many generations. It is responsible for about 40 percent of all jobs in the country. It will continue to be the world's key industry. It must remain flexible as it faces the future. In the last 25 years, acre production of some crops has been doubled, thanks to technological advances, but here we may be reaching a point of diminishing returns from various practical standpoints.

Moreover, opportunities to adapt some of our poorer lands and smaller farms to better-paying operations need much more careful study. We are just beginning to seriously study these aspects of land use. Twenty years from now there will be untold millions more people to feed and clothe, and the whole world may become increasingly dependent on our products. Today half of the world's population is living in vast famine ridden areas where the population is increasing faster than their food production.

FOURTH

Our countryside is so vast and varied that no single formula can be applied to its economic workings. Only about one-fourth of its farm land is highly productive, while three-fourths is fair to poor. Yet, more than two million farms situated on this land, many of them marginal, provide the main or important economic support for nearly 10,000 communities or country towns.

Actually many towns within these areas of poorer land are making greater progress than some others in areas where the resource base is much richer. This is because diversification has progressed farther in these communities.

FIFTH

Considerable reorientation from products alone is needed if the countryside is to support good communities. During the last few decades, the nation has been changing from a products economy to a service economy. For example, products industries, like farming, mining, and forestry have been a shrinking share of the total economy. Furthermore, the manufacture of most goods has become so efficient that it is changing our way of life. Technology and mechanization are constantly raising the output per worker. The results are that relatively fewer people are required to produce the goods we buy, and working hours are becoming shorter.

This has opened the door to the growing "service economy". It thrives alongside the mass production industry because one feeds upon the other. More people are now employed in these varied service activities than in production.

It is human nature that when the appetite for food and goods becomes pretty well satisfied, new desires and new needs are created. This includes leisure, comforts, recreation, travel, cultural activities, and weekends in the country. This changing economy and way of life is opening a new industry which is sure to have far-reaching effects on the countryside. It may be of interest to note that the estimated four billion dollars spent on hunting and fishing in 1962 was nearly twice the amount farmers received for all the wheat they sold that year.

SIXTH

Diversification may be achieved in many ways, depending on the location, resources, natural characteristics, people, and skills. The first thing most towns think of is to attract some outside industry. This has its limitations because there aren't enough to go around. However, there is a trend in many industries to disperse and to relocate plants. This development has increasing possibilities. New plants were opened in about 500 country towns in 1962 by outside industry.

Many more towns, however, created their own small industries—a processing or manufacturing plant, a service industry, recreational facility, or something else. Sometimes a change in type of farming can add a great deal to total local income. One thing we may look forward to in the future is more local processing of farm products.

It is always interesting to study the effects of a new payroll on a small town. The economic impact of a business hiring say 15 people in a town of 1,000 is usually far greater than that realized from a plant of 1,500 employees in a city of 100,000. One of the little understood facts about small town economy is how a new payroll can start a chain reaction and change the whole community.

SEVENTH

The greatest growth in the future may come from research and development, as it does in many industries, and in ways that have received scant attention. For example, where are the growing millions of the nation's retired people going to live, spend their money and leave their estates? Most people now employed in industry or in business are facing the prospect of 10 to 20 years of retirement. All will have incomes from some source—social security, insurance, pensions. Many have substantial wealth. Where are they going to find the most satisfying and meaningful kind of living—in metropolitan cities or in countryside towns and cities? These are some of the challenging studies of the times in which the countryside should take a leading part and in which every forward-looking community should have much interest.

EIGHTH

Just as necessity is the mother of invention, so have the hard questions of how to deal with the economic and human problems on which the future of a community depends suggested many ideas. Most of these have pointed to the need of a national associaiton—a sort of federation of the local organizations or groups who are wrestling with these problems every day. Such an association, national in scope, would, it is believed, add strength and effectiveness to the associate groups both locally and at levels they could not hope to reach. It would be nonprofit and be mainly directed by local groups and people whose interest is directly in the countryside. It would not conflict with existing organizations but would work with them in areas of community development.

These ideas have been put together in a leaflet which is now available for distribution. Briefly, the objectives of the association would be:

To serve local communities as a clearing house for ideas and information. On a national level it would help evaluate and promote resources and opportunities in the countryside.

To explore ways and means for improving farm incomes.

To help motivate and to assist in developing a plan of action for community self-help and to stimulate innovation and inventiveness.

To help harmonize local interests—farming, industry, commerce, civic.

To improve the public image of the country town and the country community as a desirable location for industry, as a good place to live, and a sound place for capital.

To produce a countryside publication, or to interest an established publisher in producing such a publication, preferably two types—a business and a consumer.

Interest in this association movement has continued to grow among country people and more recently among certain publications and agencies identified with the countryside. Hundreds of such expressions have come to me.

I want to quote from one letter because it was addressed not to me but to another person. The letter is from Jack Gressett, Director of Agricultural and Area Development division of the Omaha Chamber of Commerce. He had been on a speaking engagement in a small town in Nebraska where the president of the local bank had mentioned this proposed association, of which Mr. Gressett had not heard before.

"I feel that the association, as explained in the brochure, has some tremendous possibilities. Since my responsibility with the Omaha Chamber of Commerce is working with agricultural communities throughout the Midlands, I am interested in this approach. I heartily agree that the rural city is important to the growth and development of this nation. The economy of Omaha is tied quite closely to the rural communities of the Midlands."

If this proposal has "great possibilities," it is because it is growing from the needs, the wants, and the concerns of country people. I am merely serving as a sort of go-between until the organization becomes established. Everything that I have observed and learned in recent years convinces me that this association is of major importance. It can have far-reaching influence on the economic future of country towns and the quality of life in the countryside. Because this project can be far-reaching in its scope, I am asking the support and participation of all who believe that a better future for the countryside can be developed.

EXHIBIT B

TREASURER'S REPORT, DEC. 31, 1964

Balance on hand, January 1, 1964			$1,288.29
Receipts:			
Memberships—125 ind. @ $5 (1964)	$625.00		
1 ind. @ $5 (1965)	5.00		
16 org. @ $25 (1964)	400.00	$1,030.00	
Proceedings sold		170.65	
Annual meeting—48 banquet tckts @ $3.75	$180.00		
50 registrations @ $2.00	100.00	280.00	
Sears Roebuck Foundation Grant		1,500.00	
1964 Receipts			$2,980.65
TOTAL RECEIPTS			$4,268.94
Expenditures:			
Fenton Label Co.—3,000 labels			$ 12.90
Brunk Printing Service—5,000 envelopes			45.26
Postmaster—3,000 @ 5c stamps			150.00
Acme Copy Corp.—multilithing			101.91
Mime-o-Shop—varityping			3.00
Miracle Printing Co.—800 copies of proceedings printed			665.54
National Lutheran Council—			
multilithing 7/63-6/64		$ 69.93	
telephone calls		5.12	
supplies		7.77	
trucking, frate, express		22.67	
postage		16.49	121.98
Irma Herrboldt—secretarial services 7/63-6/64			565.95
Annual meeting—banquet		$ 198.75	
flowers		25.00	
Herrboldt expenses to meeting		98.73	322.48
Authentic Recording—transcribing annual meeting tapes			181.25
Schwartz—framing and lettering citations			9.60
Total Expenditures			$2,179.87
Check returned—acct. closed—check reissued and redeposited			3.50
			$2,183.37
BALANCE 12/31/64			2,085.57
			$4,268.94

TREASURER'S REPORT, JUNE 30, 1965

Balance on hand, Jan. 1, 1965			$2,085.57
Receipts:			
Memberships—104 individual @ $5	$520.00		
1 local @ $5	5.00		
15 organizational @ $25	375.00	$ 900.00	
Proceedings sold		136.15	
1965 Receipts			$1,036.15
TOTAL RECEIPTS			$3,121.72
Expenditures:			
Postmaster—stamps			$ 150.00
College City Press—800 proceedings printed			900.00
Millar Publishing Co.—3,000 flyers printed			96.00
Acme Copy Corp.—general multilithing		$ 42.91	
invitations to annual conference		29.07	
programs for annual conference		34.70	106.68
Mime-o-Shop—varityping			4.00
National Lutheran Council—postage		$ 10.12	
telephone calls		4.95	
supplies		11.08	
trucking to post office		3.00	
printing		26.90	56.05
Irma Herrboldt—secretarial services 7/1/64-6/30/65			546.00
TOTAL EXPENDITURES			$1,858.73
BALANCE 6/30/65			1,262.99
			$3,121.72